

Vol. XII

MAY, 1907

No. 5

THE COLORED AMERICAN MAGAZINE

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THE CONSTITUTION

ARTICLE I

Section 1. All legislative Powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.

Section 2. The House of Representatives shall be composed of Members chosen every second Year by the People of the several States, and the Electors in each State shall have the Qualifications requisite for Electors of the most numerous Branch of the State Legislature.

Section 3. The Senate of the United States shall be composed of two Senators from each State, chosen by the Legislature thereof, for six Years; and each Senator shall have the Qualifications requisite for Senators of the most numerous Branch of the State Legislature.

Section 4. The Times, Places and Manner of holding the Elections of Senators and Representatives, shall be prescribed in each State by the Legislature thereof; but the Congress may at any time by Law alter or add to the Rules and Regulations.

Section 5. The Congress shall assemble at least once in every Year, and such Meeting shall be held on the first Monday in December, unless they shall by Law appoint a different Day.

Section 6. The Senators and Representatives shall receive Compensation for their Services, to be ascertained by Law.

Section 7. No Senator or Representative shall be a Senator or Representative of more than two Terms; but this Restriction shall not apply to any Person who has been twice re-elected or re-appointed.

Section 8. The Congress shall have Power to lay and collect Taxes, Duties, Imposts and Excises, to pay the Debts and provide for the common Defence and general Welfare of the United States; but all Duties, Imposts and Excises shall be uniform throughout the United States.

Section 9. The Congress shall have Power to regulate Commerce with foreign Nations, and among the several States, and with the Indian Tribes; to establish an uniform Rule of Naturalization; to coin Money, to regulate the Value thereof, and of foreign Coin, and to fix the Standard of Weights and Measures.

Section 10. No State shall enter into any Treaty, Alliance or Confederation; grant Letters of Marque and Reprisal; or emit private Credits; nor shall any State lay any Duty on Imports or Exports, except such as may be absolutely necessary for executing its Insular, Maritime or Commerce Laws; nor shall any State coin Money, or emit Bills of Credit, or make any Thing but gold and silver Coin a Tender in Payment of Debts.

Section 11. The Congress shall have Power to declare War, to issue Letters of Marque and Reprisal, and to make Rules concerning Captures on Land and Water; and to make and execute Regulations of Commerce and Fisheries, and of the Trade or Commerce with the Indian Tribes; and to make and execute Regulations to enforce all Laws of the United States which shall be made under any of the foregoing Powers, and all other Laws which shall be necessary and proper for carrying into Execution the foregoing Powers, and all other Powers vested by this Constitution in the Government of the United States.

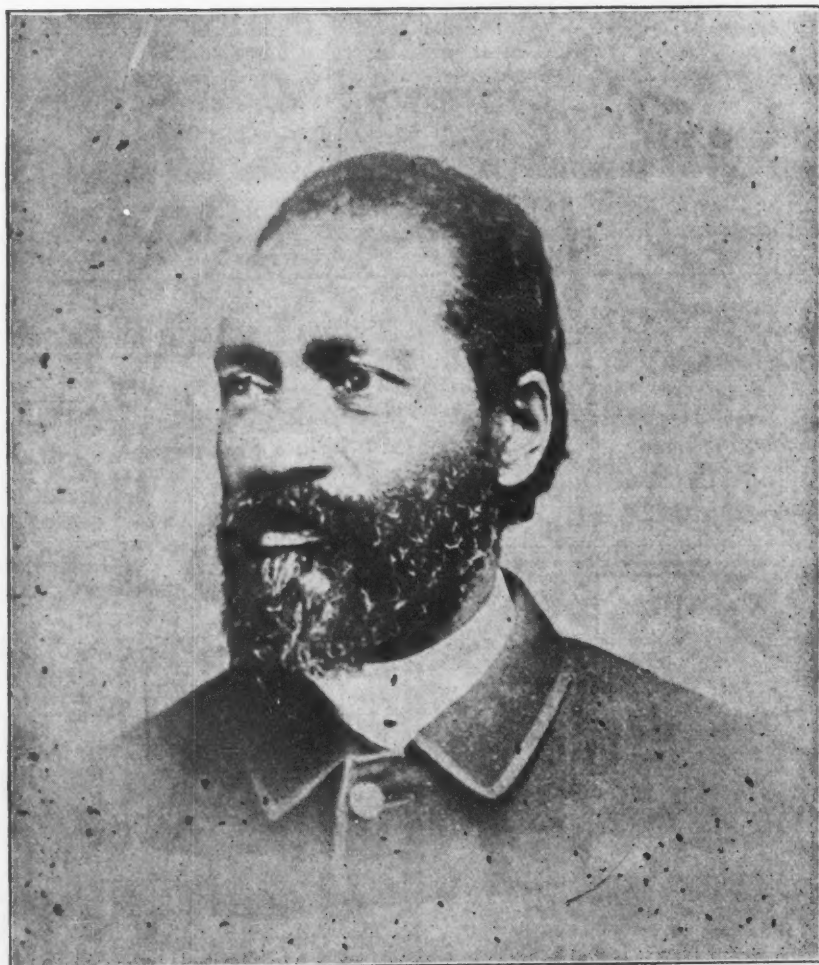
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RIGHT REVEREND J. W. HOOD
BISHOP OF THE A. M. E. ZION CHURCH

THE COLORED AMERICAN MAGAZINE.

VOL. XII.

MAY, 1907.

NO. 5

THE ✻ MONTH

**The Next Kind of Jim Crow. What
Will It Be**



THE American people have stood by and allowed the Negro to be "Jim Crowed" in politics, in religion, in education, in business, on the railroads, and in the theatres and hotels, without a ripple of dissent from those sources where any help might have been forthcoming. Congress might help us, but it has been silent in seven languages. The Supreme Court might help us, but it has evaded the issue. This tribunal tells us we must get our grievances adjusted by Congress—that our claim for the ballot is a political question, and when we go to Congress they tell us there our matter is a judicial question. They are playing "hide and seek" with us, and in the meantime the great horse leech of prejudice cries out for more Negro blood. Where will this thing stop? Is the Southern idea of the Negro question to dominate the whole Union, and will the next step in the line of "Jim Crow" legislation be an attack on the Fourteenth and

Fifteenth Amendments? We think this is the purpose of a certain wing of the Democratic party. William Jennings Bryan wants it, and if he didn't actually want it, he would make the effort if he thought it would help him into the White House.

Mr. Bryan recently gave out an interview in which he observed that there could never be any such thing as a centralized government in the United States, because of the race question. He further stated that every Northerner who went South became at once convinced that the Negro was getting what he deserved at the hands of the South, and concluded to let the South alone in the solution of the Negro problem. Now one of the South's main objects of attack is the Fourteenth and Fifteenth Amendments. It has repressed the Negro in most every other conceivable way in the states, and now its aim is at this national bulwark of Negro citizenship. With these two amendments out of the way the Southern oligarchy and the Northern copperheads will pool issues to power, pelf and serfdom. The Nation should

awake to the schemes and designs of the Tillmans, the Vardamans and the Jeff Davises.

They are at the head of a scheme to discredit the Negro in the eyes of the Nation, and thus make it possible for the ultimate triumph of their assaults on the Fourteenth and Fifteenth Amendments. It will be well to keep our eyes on these men as well as Bryan, who is undoubtedly tarred with the same stick.

Tolerance Versus Intolerance

As TIME rolls on the Negro people of the United States will rise higher and higher in the scale of civilization. Time, a most necessary factor in the solution of the so-called Negro problem (though often overlooked), will bring about gradually a lower percentage of criminals in the race a higher percentage of literates and a general upward swing in the line of a higher race standard.

The Negro in the states is now chiefly tolerated because of his usefulness as a laborer and producer. His absorption into the white race, like the Italian, German and others who come into the country, seems to be a matter settled in the negative. The American white hates one drop of Negro blood and would cast off his own associates who were found to possess it. So no relief will come, perhaps, from absorption. Children with white fathers and Negro mothers will continue to be born, but they will be "niggers" just the same in America. But if we are now tolerated for our usefulness to society as laborers, what shall happen when the great bulk of the race, instead of being laborers or menials, have come into a

different classification? Will the race be tolerated in this new condition? Can the American whites stand to see the new Negro in a new role? Can he divest his mind of the habit of thinking of every Negro as his servant, and requesting Dr. Booker T. Washington to make up his bed for him, as a white fellow-passenger did several days ago, mistaking the sage of Tuskegee for a Pullman porter?

The American white man's tolerance may need educating and preparing for the new Negro, for if we shall have a new Negro we must also have a new white man.

Chicago Elects a Republican Mayor

SINCE George W. Swift left the Mayor's chair in Chicago in 1897, this great Western metropolis has been under the control of the Democrats. Mayor Dunne, Democrat, has been recently defeated by Fred. Busse, Republican.

Many of the colored voters joined the Dunne faction, thinking, perhaps, that Dunne was a pretty good sort of a Democrat, having appointed quite a number of colored people to office, and also having refused to preside at the meeting in which Ben Tillman spoke so abusively of colored people. But the colored Chicago voter seems to have jumped the Democratic band wagon at the wrong time, and will not be hauled up to the pile counter in the rushing manner no doubt expected. All of which is a warning that politics is a very uncertain game to play. Who knows how the cat will jump in a political controversy? A healthy division of the Negro vote, however, on princi-

ple, will do good by giving friends to the race in both parties. And the race at this juncture needs all the friends it can get, and it is not wise to have one party solidly arrayed against it.

The Southern Sentiment in Favor of Roosevelt and a Third Term

CONSIDERABLE sentiment of a favorable nature is coming from Dixie Land in favor of President Roosevelt's nomination for a third term, culminating in the proposal of John Temple Graves at the Chattanooga banquet that Mr. Bryan nominate Roosevelt at the next Democratic convention. Mr. Bryan, however, demurred to this suggestion. But what does it all mean, if not that it is one of the usual smart tricks of Southern Democrats, who hope the Republicans may nominate a man for a third term whom they hope to defeat by then using the third term slogan against him? No one is credulous enough to believe that Roosevelt could carry a single Southern State. It is a trap, of course, that Republicans see. If President Roosevelt should be nominated for a third term the greatest howl would come from the South. We do not doubt but that, if nominated, he would be elected, but entirely without the Southern States.

The Ralph W. Tyler Appointment

FOLLOWING the Foraker investigation of the Brownsville affair the news came that the President intended to appoint a colored man as Supervisor of Customs in Cincinnati, as a slap in the face to Senator Foraker. Thereupon a howl came from the burrough of Ohio in protest. Even the President's son-in-law, Congressman Longworth, it is said,

protested. Now the news comes that Mr. Tyler has been appointed to a position in Washington, D. C., as Auditor of the Navy in the Treasury Department. Mr. Tyler's appointment will possibly have a quieting effect on some of the most wild of the wildest vituperators of the President's action in the Brownsville matter. President Roosevelt has a way of making up his mind about things and then doing what he believes to be right, regardless of what others may think, and because he does not see as we see in the Brownsville affair, it is not necessary to impugn his motives, especially in the face of this last appointment, which can hardly be termed a political necessity.

Dr. Knapp Finds Another Scapegoat Place For the Negro

OTHERWISE than the assertions of Dr. Seaman A. Knapp in reference to the Negro, the recent meeting of Southern educators (white) at Pinehurst, North Carolina, was marked by wise and sane discussion. The strong resolution recommending a thorough education of all the people is to be commended. Mr. Ogden was not present. Dr. Seaman A. Knapp of Lake Charles, Louisiana, and an attache of the U. S. Agricultural Department, went wild, however, in the following assertion:

The large body of freedmen settled throughout the rural districts of the South has tended to lower farm values and depress Agriculture.

This looks like another attempt to make the Negro the scapegoat for another Southern ill, and Dr. Knapp certainly knows as well as everybody else that if the Negro wasn't on the Southern farms they would all have

been broom straw and pine scrubs long and merry ago—the Southern plantations would not have produced enough to pay taxes. This condition has followed in those sections of the South where Negroes left the farms, and the great wail of the South to-day is for more labor on the farms. The vagrancy laws are being put into activity with a view of driving idle Negroes of the cities and towns out on the farms.

Let us read, also, the census figures in this connection, which show that the increase in agriculture in the whole nation from 1880 to 1905 has been 68 per cent., while in the South it has been 76 per cent.

In 1906 the South added to the wealth of the nation \$7,300,000 per day, while New England added only \$7,000,000 per week.

The further fact that Southern States have enacted laws imposing taxes on emigration agents so high as to be almost prohibitive is another refutation of Dr. Knapp's scapegoat heresy. Then, too, no Southern State will tolerate an emigration agent even if he should pay the taxes, so bitter is the sentiment against taking away Negro labor. Instance after instance can be cited where such agents have been mobbed or run out of Southern communities.

Dr. Knapp has gained some notoriety in the way of suggesting improved methods of rice culture, but when he suggests taking Negro labor out of the South as a means of raising the land values, he has struck the wrong chord. We haven't the least idea the South will say amen to this.

Who Is The Greatest American?

THE NEW YORK TIMES recently submitted the question of who is the greatest American to the professors of history in thirteen leading colleges, and the following is tabulated as a result:

Washington.....	12
Lincoln.....	9
Jefferson.....	4
Franklin.....	3
Lee.....	3
Hamilton.....	2
Madison.....	1
Marshall.....	1
Emerson.....	1
Agassiz.....	1
Longfellow.....	1

The Washington named on the list is no doubt George Washington and not Booker T. Professor Bassett of Trinity College, North Carolina, several years back, got himself much before the public and very much in hot water by naming Booker T. Washington as the greatest man the South has produced except Lee. For this assertion Professor Bassett had to leave Trinity College and is now holding a position somewhere in New England where free thought and free speech have a clearer right of way.

But it is to be remembered that the colleges submitting replies to the inquiry of The Times were many of them Southern schools, and it is remarkable that so noted a character as Ulysses S. Grant should have found no place in the columns of greatness. We think the college professors are guilty of an egregious blunder in omitting the name of Grant. If Grant wasn't a great American, then the American standard of greatness soars vastly higher than our capacity for measuring it.

President Eliot of Harvard Emits Race Prejudice Ideas

ONE of the latest ebullitions of race prejudice comes from President Eliot of Harvard University, who stated recently at a gathering where the matter of separation of the races at Berea College, Kentucky, was being discussed, that if the colored people should attend Harvard College in any appreciable number, he would advocate separation by putting the colored students into a separate and distinct department from the whites. And all this in Massachusetts, the very cradle of the principle of equal rights for the Negro! We should have picked out the President of Harvard University as the last one to strike the race such a blow. "And thou, too, oh Brutus," doth strike us.

It is not that we desire to associate with the whites that we decry this American habit of "Jim Crowing" us, but because of the disadvantages following it. Wherever "Jim Crow" apartments are set up the claim is made that they are to be equal to the whites, but the fact is they never are equal. The railroads set aside in some cases four seats with a slamming door in front and behind, for Negro passengers. They put the Negro car invariably up next the baggage car or smoker, and the white railroad hands use this car for lounging, washing and dressing and whiskey drinking, and beside the train hands, the white passengers from other cars are constantly passing through, smoking and drinking, and with a pompous air of "get out of the way, nigger," all about them in every act. This is the "Jim Crow" as it works

on the railroads, and it is run on pretty much the same plan in schools where such a system obtains. In the Southern states, where the law requires the school fund to be divided equally between the races, the Negro never gets an equal share. The statistics show this. The school houses are inferior, the equipment is inferior, and the teachers who take the same examination are paid less by from one-half to one-fourth.

Then, too, the "Jim Crow" system is a constant proclamation to the Negro people that they are an inferior race, and not good enough for white people to even sit with in a college lecture room or ride with in a railroad car. To have this stigma constantly flaunted in our faces all the time is likely to breed in us a self-contempt that will dwarf aspirations and make us hate those whom we invariably must consider as our oppressors.

Florida Governor Advocates Separation of the Races

VERY little sympathy has been expressed so far with the ideas given out in the message of Governor Broward of Florida for race segregation. The good governor says that the Negro is fast becoming more intelligent and self-respecting, and in the same proportion is seeing more plainly the wrongs being done him by his white political and social masters in the South. The governor thinks the whites are not as friendly to the Negroes as they used to be, and at the same time the Negroes are not as friendly to the whites; and that this estrangement will continue to grow, hence his suggestion that the races be separated now, so as to fore-

stall future conflicts between them.

Anent this proposition we will remind the good governor that the Southern white people still think they can use Negro labor a while longer, and it is very clear that the white man generally knows a good thing when he sees it, and with the problem of getting sufficient foreign labor for the South to even supplement its present Negro help still unsolved, the industrial South may be relied upon to veto any proposition looking to the removal of the Negro. Then, too, the Negro labor is a good spender. The dollar received Saturday quite often finds its way back to the white man's pocket Monday morning. So as things now prevail, where the white man employs the labor and also sells it what it buys, the Negro laborer's presence in a community is a two fold asset—very different from the Chinaman or other foreigners, who horde what they make with a view to returning home with it, and thus ridding the country of so much cash. There are other questions to be answered, also, in this connection.

First, where would the governor put us? Second, how would he keep his people out of our territory? Third, what guarantee could he give that we would stay "put?"

Joint Meeting of White and Colored Baptists

THERE was held during the month of April, in the city of Durham, North Carolina, a joint meeting of the white and colored Baptists of that state, at which questions of much import to the denomination of the state were discussed. The Durham meeting was the second of its character to be held in North Carolina, the first having been held at Raleigh.

At the conference the most cordial brotherly love obtained among the clergymen and laymen, and the addresses that were delivered were fraternal in their character.

The two meetings already held have proven of much value in the establishment of an era of better feelings between the two races of the denomination, and the future meetings planned for portend still greater results along this line, as well as for the creation of more harmonious relations between the races in general.

If our other religious denominations were to adopt this method of bringing their different race varieties into more harmonious relations, they would make valuable contributions to the hastening of the coming of God's kingdom on earth, when love and not caste shall rule in Christian affairs.



Dr. Booker T. Washington Captures Chicago

BY DR. M. A. MAJORS



OME men are so large, and some so very small; but to Nature is to be attributed the great disparagement between individuals. Some have come to Chicago with great eloquence and have won moderate applause; others with great learning, optimistic and burdened with theories, and hallucinating dreams of Utopia, inferring that the pregnant brain of ignorance shall make the great Minervas leap into the sweet sesame of æsthetic grandeur, grappling with tongs the finality of greatness. Some have come to this city with ministerial pomp, essaying the ermine of the bishop's robe and led captive with pronunciamientos of a Holy Gospel the devotees of religion, but there has recently come to Chicago the one and only great Negro, by the side of whom all others look as pigmies. His name is Dr. Booker T. Washington. Numbers of times he has spoken to Chicago audiences, but upon the last visit he freshened up the dead waste places of our chaotic life and pointed us to roseate splendors of hope. He baptized the stars with his liquid, limpid eloquence, carried us in his flying car of Demosthenic metaphors to the uttermost parts of the world.

He has captured Chicago. If there

were walls built as barriers he has crumbled them to the ground; if there were ill-witted antagonists he has struck them dumb. He has taken by storm the citadel wherein the wicked Philistines forged thunderbolts to hurl at this modern David. It has been demonstrated on each occasion that he was billed to speak here that the 2,000 capacity edifice would only be half large enough to meet the demands of those desiring to hear him.

Others have come to Chicago, made a little speech—a ripple in popular applause lasted a day or two—their names cast up in the mental waste basket, or buried in the graveyard of memory's oblivion, but lo! and behold, the man who talks work, education of the hands, tangible and materialistic, abstract as well as concrete, etherial, etc.; is the man about whom all Chicago is talking to-day, will talk of to-morrow and next week, next month, and perpetually—perennially; not striving to compare him with any other one of the race, there's none so lacking in wisdom, but reminded in their daily lives the useful philosophy and fatherly counsel which every one is eager to appropriate as touching their daily needs. Chicago has got the Booker T. Washington religion, and its faith will hereafter be in the doctrines he enunciates, and teaches.

A Million Dollars Given for Negro Schools



MISS ANNA T. JEANES, of Philadelphia, Pennsylvania, by deeds of gift executed last month, created an endowment fund of one million dollars in perpetuity, the income from which is to be applied toward the maintenance and assistance of elementary schools for Negroes in the Southern States. It is said to be by far the largest single gift for public elementary school purposes ever donated by any philanthropist in this country.

Booker T. Washington, president of Tuskegee Institute, and Hollis Burke Frissell, of Hampton Institute, are appointed trustees of the fund, while the Pennsylvania Company for Insurance on Lives and Granting Annuities, of Philadelphia, is appointed the fiscal agent of the trustees.

The text of the devise is as follows:

"Know all men by these presents: That I, Anna T. Jeanes, of the city of Philadelphia, trusting and believing in the practical and far-reaching good that may result from the moral and elevating influence of rural schools for Negroes in the Southern States, taught by reputable teachers, do hereby make, constitute and appoint Booker T. Washington of Tuskegee, Alabama, and Hollis Burke Frissell of Hampton, Virginia, and their successors in the trust appointed and created as hereinafter directed, the trustees of an endowment fund in perpetuity of one million (\$1,000,000) dollars,

which is hereby created, to be known as 'The Fund for Rudimentary Schools for Southern Negroes,' the income thereof shall be devoted to the sole purpose of assisting, in the Southern United States, community, country and rural schools for the great class of Negroes to whom the small rural and community schools are alone available.

"In consideration of the premises therefore, I hereby give, grant, transfer, set over and assign unto the said Booker T. Washington and the said Hollis Burke Frissell, trustees, and their successors, in trust absolutely all and every, the securities and cash to the amount of one million dollars, set forth specifically in the list hereunto annexed and made a part hereof, marked 'Exhibit A.'

"And I further request, empower, and direct the said Booker T. Washington and the said Hollis Burke Frissell to nominate and appoint a board of trustees, of such number as they may think desirable, of the aforesaid endowment fund and to secure a succession of the members of the board thereof and to take any and all steps that they may deem necessary and expedient in connection therewith. And further, I request that both the said Booker T. Washington and the said Hollis Burke Frissell shall be members of the said board of trustees.

"Should, however, the said Booker T. Washington or the said Hollis Burke Frissell die or decline to serve before

they shall have established the board of trustees of said endowment fund, or if for any reason, the same shall not be constituted within a period of six months from this date, then, and in that event, I request and empower the trustees of the Hampton Normal and Agricultural Institute and the trustees of the Tuskegee Normal and Industrial Institute to select and create from members of their own boards a special board of trustees of such number as they may deem best, to act as trustees of the said endowment fund in perpetuity hereby created; and I direct that such board apply the income upon the said fund in like manner solely toward the maintenance and assistance of rural, community and country schools for the Southern Negroes and not for the use or benefit of large institutions, but for the purpose of rudimentary education as hereinabove referred to and to encourage moral influence and social refinement which shall promote peace in the land and good-will among men.

"In witness whereof I have hereunto set my hand and seal this 22d day of April, A. D., 1907.

ANNA T. JEANES."

The following statement has been made by the trustees:

"It is impossible to express in proper terms the gratitude of the Negro people, as well as of the whole country, to Miss Anna T. Jeanes, for her great generosity in giving one million dollars to assist in educating Negro children in the South in the small rural schools. This fund will greatly aid local communities and Southern states in carrying the burden of rudimentary education.

"This money will, of course, help to educate only a small proportion of the Negro children in the South; it will, however, help much, and we hope it will result in inducing other people to give money for the same purpose.

"Through the wise use of this fund, we believe an object lesson in the way of the best kind of rural schools can be placed in many counties in the South. The interest from this fund can only aid a few schools in each State, but these being made object lessons can influence the character of education throughout a single county.

"While we cannot speak definitely, we feel quite sure that it will be the aim of the trustees of this fund to work in hearty sympathy and close co-operation with the county and state officers in assisting schools, and that it will be the policy of the trustees to use the interest of this fund in a way to stimulate self-help and not replace local schools, but supplement the money being appropriated by Southern States toward the education of the Negro. The states we feel sure, will be encouraged to do more for the Negro children because of this gift.

"We think it cannot be too emphatically stated that not one cent of this money will go to help the Hampton Normal and Agricultural Institute nor to the Tuskegee Normal and Industrial Institute, and will in no way relieve the pressing needs of these institutions, but every cent will go toward helping the rural schools, according to Miss Jeanes's wish and directions.

BOOKER T. WASHINGTON,
HOLLIS BURKE FRISSELL."



J. W. JACKSON

BOOT AND SHOE DEALER ; COLORED REPUBLICAN LEADER OF DENVER, COLORADO.

Denver, "The City Beautiful"--Denver, "The City of Lights"



FROM the mountains to the prairies is a "far cry," as the old plainsman would express it, but Colorado is large enough to include within its borders all sorts and conditions of heights, depth and breadth. A ride of only a few hours is sufficient to take one from under the shadow of the eternal hills, out on to God's boundless prairies, where there is nothing to break the uninterrupted view from horizon to horizon.

The mountains impress one very much with their grandeur, their power, strength and endurance. One almost wonders at the courage of man who locates a homestead on the unsettled prairies.

Observation tends to show that nature despises a half-hearted man. She demands one to throw his whole energy into the mastery of whatever he undertakes. She assists him. You will find a number of energetic and hustling business men in Denver, "The Queen City's Rockies."

Foremost among the aggressive business men of Denver is Mr. John R. Jackson. He is one of the oldest men in the dyeing and cleaning business in the West. Mr. Jackson has now employed in the "Paris City Cleaning Works" eight men and women to assist



JOHN R. JACKSON

him in this great enterprise, which he is making pay profitably.

Mr. J. W. Jackson is the only colored boot and shoe dealer in the West; he has a first-class, up to date store, and is also doing a fairly remunerative business. He is the political leader of Colorado colored Republicans, and president of the Local and State Negro Business League.

Denver has two colored papers that are published weekly, namely: The Colorado Statesman, editor, Mr. J. D. D. Rivers; The Statesman, editor, Mr. C. A. Franklin.

We have two colored drug stores, The Ideal Drug Store and Cottrell's Pharmacy, which are being well patronized by our people and are doing exceedingly good business, both having colored pharmacists and clerks. Drs. P. E. Spratlin and E. L. Faulkner are proprietors of the Ideal Drug Store, and Dr. W. J. Cottrell, proprietor of the other.

Drs. P. E. Spratlin and W. A. Jones are the oldest physicians in Denver. Among others of our seven doctors are Dr. J. H. P. Westbrook and Mrs. Justina L. Ford, who has an excellent practice and is doing well. One dentist, Dr. J. A. Harper. One undertaker, Mr. Q. J. Gilmore, the only Negro undertaker in Colorado. He has a nicely furnished reception room and chapel, and is a young man who has an eye for business. Two lawyers, Lawyer George G. Ross and J. H. Stuart. Two coal dealers, Mr. William Williams and Mr. Anderson.

Last, but by no means the least, are the women of our race, who are doing most excellent work. "The City of Lights" has four dressmakers, four instrumental music teachers, including Miss Mabel Fore, R. G. Holly, Mrs. R. N. Mosby and Mrs. Dr. Westbrook (formerly teacher of music at State Normal, Frankfort, Kentucky), an instructor in both vocal and instrumental music.

The colored people of Denver are progressing along all lines, accumulating property, entering into all kinds of business, and are trying to engage in

such things as are most helpful to the race. The community comprises such leaders who are desirous to see our people push forward and lend a helping hand.

We have six Negro churches in Denver, namely: Shorter's and Payne's A. M. E., Scott's M. E., one Episcopal Church, Central Baptist and Zion Baptist churches. One of our oldest colored Baptist congregations in the city is the Zion Baptist Church, a brick structure situated near the corner of 20th and Arapahoe streets. At present they have as their pastor Rev. J. E. Ford, who is a very eminent man, a graduate of the Chicago University, who spent two years at Fisk University and graduated later from Beloit, Wisconsin. He has been pastor of Zion Church for seven years. The work done by Rev. Ford has surpassed that of any of his predecessors. The membership consists of 533 noble workers of the Lord. The church is in good standing financially, and has recently purchased four lots adjoining their property. They expect to build a new church. If so, they will have the largest Baptist Church in the West. Their choir consists of eighteen members, Miss Mabel Fore being their organist, who is one of the best musicians in the city. The various societies are doing excellent work in the uplifting of our young people in the cause of God. The Sunday School Superintendent, Mr. J. W. Jackson, is a very able man, a good worker in the church and a strictly business man.

RETROSPECTION

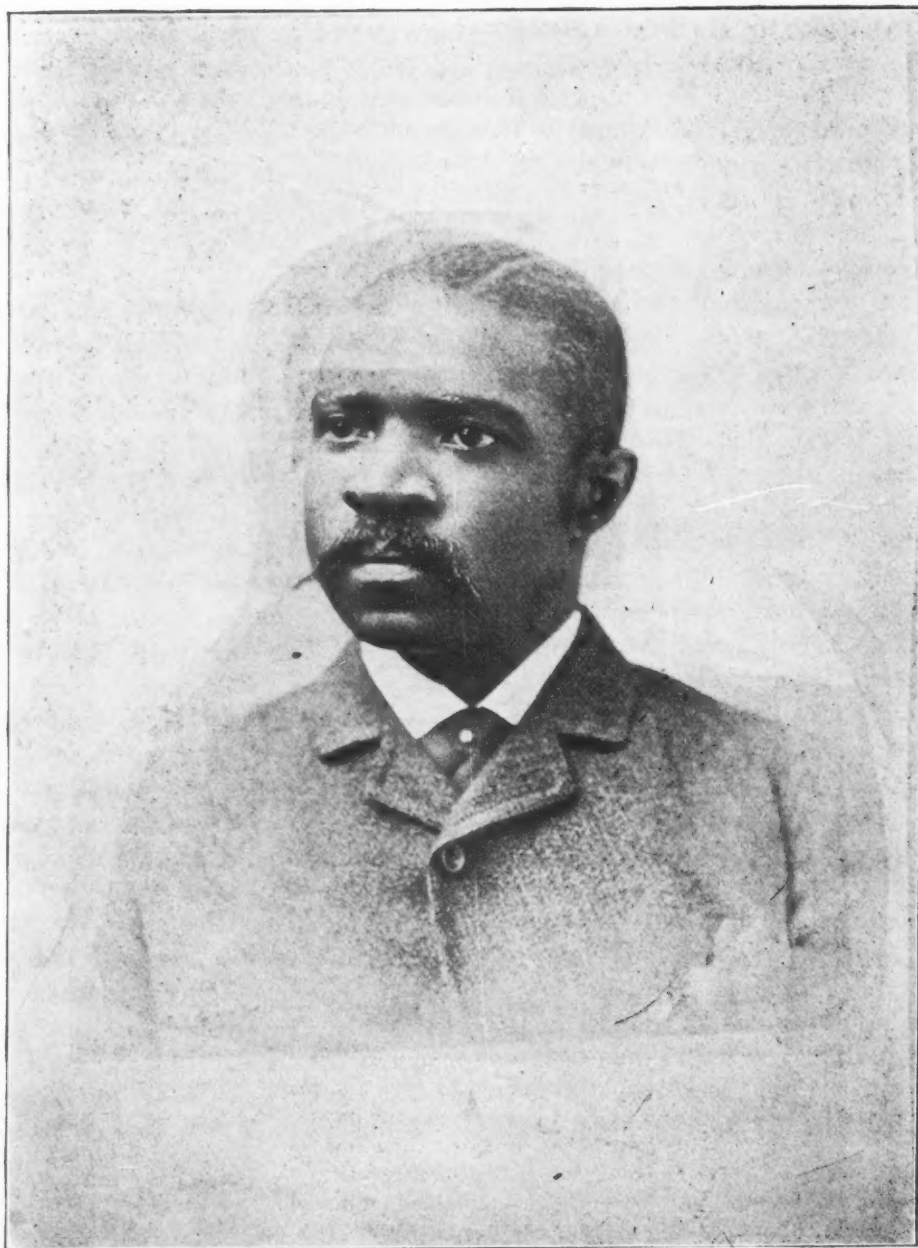
(From Dunbar's " Lyrics of Lowly Life ")

WHEN you and I were young, the days
Were filled with scent of pink and rose,
And full of joy from dawn till close,
From morning's mist till evening's haze.
And when the robin sung his song
The verdant woodland ways along,
We whistled louder than he sung.
And school was joy, and work was sport
For which the hours were all too short,
When you and I were young.

When you and I were young, the cool
And fresh wind fanned our fevered brows
When tumbling o'er the scented mows
Or stripping by the dimpling pool,
Sedge-fringed about its shimmering face,
Save where we'd worn an ent'ring place.
How with our shouts the calm banks rung !
How flashed the spray as we plunged in,—
Pure gems that never caused a sin !
When you and I were young, my boy,
When you and I were young.

When you and I were young, we heard
All sounds of Nature with delight,—
The whirl of wing in sudden flight,
The chirping of the baby-bird.
The columbine's red bells were rung ;
The locust's vested chorus sung ;
While every wind his zithern strung
To high and holy-sounding keys,
And played sonatas in the trees—
When you and I were young, my boy,
When you and I were young.

When you and I were young, we knew
To shout and laugh, to work and play,
And night was partner to the day
In all our joys. So swift time flew
On silent wings that, ere we wist,
The fleeting years had fled unmissed ;
And from our hearts this cry was wrung--
To fill with fond regret and tears
The days of our remaining years—
" When you and I were young, my boy,
When you and I were young.



W. H. SMITH

President of the Southern Beneficial League, New York, N. Y.

The Southern Beneficial League



EX-PRESIDENT ROBERT H. HUCLESS

AMONG the various organizations of Greater New York that are proving of much benefit to its membership and contributing to the general welfare of the race is the Southern Beneficial League. The men who constitute its membership are our most substantial business and professional men and are well and favorably known for their honesty of purpose and probity of character.

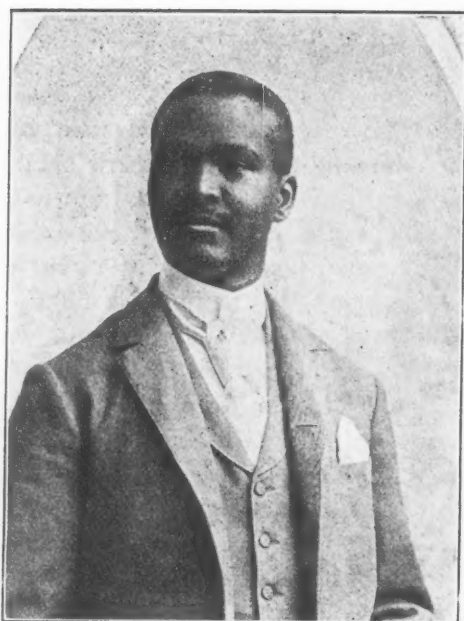
The League has a long and interesting history and at the present time is enjoying the most successful period of its existence. The organization had its incipency in the wisdom of men of southern birth who are domiciled in the metropolis and who desired to see that their brethren were taken care of when sick and accorded decent burial when dead. Prior to the organization of the League one could not go into any public

place frequented by colored men but what could be found a placard asking for aid for some poor colored man who was sick and in need of the necessities of life or to prevent the interment of someone's body in the potter's field.

The Southern Beneficial League was first organized in 1886, through suggestions of Nathan J. Johnson, Charles Newton and others. The first meetings were held at 214 West Thirty-third Street, and when the first election was held Thomas C. Jarrott was chosen as the president of the organization and Howard L. Smith secretary. Those who were eligible for membership appreciated the necessity of such an institution, with the result that the growth of its membership was extraordinarily rapid and in two years time there was a membership of 1,300, with a bank deposit of \$5,000.

In May of 1888 there was a misunderstanding among the members of the League which resulted in a protracted lawsuit but ended in a victory for the original organizers. It was then incorporated with R. H. Hucless as president and W. A. Boyd secretary.

Besides looking after the interest and welfare of its members the League makes a substantial contribution annually to worthy charities. The League has also for its object the establishment of a perfect union among men of southern birth or parentage in our community, and to promote their love and patriotism for the land of their birth or



WALTER A. BOYD

adoption; to provide for the sick, distressed and indigent brothers who have left their places of nativity or adoption in search of sustenance, education and progression; to bury them when deceased, to promote their usual interests, with the hope that they will be the means of germinating and devising projects and enterprises that will still further enhance its interests, encourage its progress, stimulate its fundamental principles, and to ensure means of ready relief in any and all emergencies. The League is conducted on a strictly business system, which enables the organization to have a bank account of more than \$11,000.

The president of the League at the present time is W. H. Smith, who is serving his second term and whose administration has been attended with

much success, and his incumbency has proven most gratifying to the members. Mr. Smith has for twenty years been an employee of Dr. J. C. Baldwin, and enjoys the confidence and respect of the doctor. Mr. Smith is a native of Petersburg, Virginia, but has lived for many years in this city.

The vice president of the League is Walter A. Boyd, who is one of the oldest and most aggressive members. Besides his active membership in the League he is prominent in Republican circles, as chairman of the House Committee of the Colored Republican Club. For years he was connected with Dana, the celebrated photographer, until Mr. Dana's death. He then became an employee in the New York Central Railroad offices, which position he recently resigned, in order that he might devote his time to the spread of the principles of Republicanism in this city.

The recording secretary of the League is J. R. Harper, who discharges his duties and responsibilities with credit to himself and his society, and enjoys in a high degree the confidence and respect of the members of the order. Mr. Harper holds a position of importance in the New York Central Railroad offices in Forty second street and is well and favorably known in the community.

The financial secretary is J. D. Younger, while J. Melbourn is chaplain of the organization and H. Edmonson is marshal.

Doctors A. S. Reed and Alexander Kellogg are the examining physicians. Dr. Kellogg is a native of North Carolina, a graduate of Lincoln University, which has conferred upon him the de-

grees of A.B. and A.M. Howard University honored him with the degree of M.D., while the New York College of Pharmacy, of which he is also a graduate, gives him the title of Ph.G.

The Board of Trustees of the League is composed of men of strong characters and of eminent distinction in the community.

The president of the board is L. H. Smith, while its secretary is Roderick Dyer, who lives in Jersey City, but, for nine years has been a clerk in the New York city post-office. The other members of the board are Thomas Jarrott, who for many years has been prominent in political affairs in New York County, D. E. McPherson, treasurer, W. H. H. Johnson, J. J. Jenkins, Walker Holmes, A. B. Roberts and Joseph Carter.

The chairman of the Executive Committee is J. C. Thomas, the prominent undertaker and one of the race's largest property owner in the city. Thomas Johnson is vice chairman; Gideon Ridley, secretary; J. R. Harper, assistant secretary; J. D. Hadwin, treasurer; George Deas; Dr. A. S. Reed; W. A. Boyd; and A. B. Roberts.

George Deas is the chairman of the Investigation Committee. Associated with him is Gideon Ridley. The Sick Committee is composed of E. M. James and William N. Robinson; while the Auditing Committee consists of Thomas Johnson, James Lindsey and J. C. Thomas.

Conspicuous among the active members of the League is Robert H. Hucless, one of the owners of The League Press and prominent in fraternal circles of the state, who has in turn, been presi-



DR. ALEXANDER KELLOGG

dent, vice-president and second vice-president, occupying a period of twelve years.

The annual Easter reception of the Southern Beneficial League is the leading social event among Negroes of New York and the one held during the past month was the most successful in the history of the League; and Grand Central Palace on Lexington Avenue was crowded with the elite of the race.

Any person of good moral character who is free from bodily disease and between the ages of seventeen and fifty years, residing in the city of New York, or its vicinity, and who or whose ancestors are, or were, natives of any of the states or territories of the United States, south of Mason and Dixon's line, including the state of Delaware, is eligible to membership in this League.



RODERICK DYER

The fee for admission to membership to the League is \$5 00, and each member shall pay fifty cents per month.

All applications for membership must be presented at a regular meeting of the League in writing, accompanied with a certificate from one of the League's physicians, and vouched for as to character by a member of the League. Half of the initiation fee must be presented with the application. All appli-

cations for membership must be presented with the application. All applications for membership must be referred to the Committee on Admission for investigation, and they must report their findings at the next meeting. All applications for membership must be voted upon at a regular meeting of the League, and if a majority of the members present vote in his favor, he shall be declared elected. Voting on applications for membership shall be by viva voce. If an applicant is elected and notified of the same, and neglects to come forward to be initiated within three months from the time of notice by the secretary, his money shall be forfeited to the League.

The sick aid and burial fee is as follows: Six dollars sick aid, payable weekly for six weeks; should his sickness exceed six weeks he shall receive \$3.00 for the next six weeks, after which his aid ceases, and he cannot recommence receiving aid until one year thereafter, and under no circumstances can a member receive more than \$54.00 in one year for sick aid.

The regular meetings of the League are the first and third Friday evenings, at 8 o'clock, in each month.

IT is easy enough to be pleasant
 When life goes by like a song,
 But the man worth while
 Is the man who will smile
 When everything goes dead wrong.

Our Problems and Our Burdens

BY R. HENRI HERBERT



WHEN the first Europeans landed in America and they desired to confiscate and possess the lands and property which had belonged to the copper-hued brother through mouldering centuries, they at once declared that God in His infinite wisdom had given them as the white man's burden the Indian problem; and the problem remained until practically the last savage Indian had been sent to the happy hunting grounds of his fathers and substantially the last acre of valuable land had been stolen from him and his descendants.

VARIOUS PROBLEMS

When England desired to emasculate and impoverish the Emerald Isle for the benefit of her manufactures and deny it that measure of home rule which the enlightened British statemanship of the twentieth century has seen that it was just and wise to grant, then England crossed her hands in patient resignation and declared that her burden was the Irish problem. When Russia desired to rob the patient Jew of his money and his mortgages it bemoaned the Jewish problem. When the Anglo-French alliance gobbled up the Nile valley and world old monuments and nation of the Pharaohs and imposed upon the bent backs of the patient fellaheen the unre-

quited burden of paying for the construction of an ocean-binding canal to carry the commerce of the world, then they had the Egyptian problem. When America desired the wondrously fertile lands of the Hawaiian Islands and sent a few Bibles and missionaries and a flood of rum and vice into the islands until most of the Kanakas went to a better world beyond the skies and we completed our unholy career of conquest by robbing Queen Lillioukalini of her throne and her property; when the genius of Dewey and Schley and Sampson and the valor of American soldiers, black and white, conquered Spain, freed Cuba, gave us rightfully dozens of the isles of the sea and at the same time caused us to turn our backs upon our one-time Filipino allies and throttle their inherent right of self-government; when we desired to cleave a continent to carry our trade from the Atlantic seaboard to the Orient and the puny republic of Colombia dared to haggle with us over the price of the land and a revolution was hatched up in New York and Panama rebels seized the isthmus under range of the guns of American warships and we recognized those commercial patriots, almost over night, as a new-born republic, then we complained that we had the Hawaiian problem and the Philippine problem and the Isthmian problem.

GREED THROTTLES JUSTICE

And so it has been ever since the first cave-dwelling Aryan savage fought with a wolf for his carcass and hid from a mastodon to save his own; and so it will be to the end of the mundane chapter. Whenever and wherever the strong oppresses the weak, whenever and wherever the regnant few rob the struggling many, wherever there is an effort to take land without just payment, labor without fair recompense and life and service and fealty to a nation's flag without giving every citizen an equal opportunity for advancement, for accumulation, for education, for life, liberty and the pursuit of happiness, whenever might overawes right and selfish greed throttles justice, then we have some kind of a problem.

THE SLAVERY PROBLEM

Is it any wonder, then, that we had another problem with us from 1620, when the Virginia planters first enslaved the Negro, during all the intervening years that he was robbed of his liberty, his labor and his moral and intellectual life, until the proclamation of the immortal Lincoln enforced by the bullets and the bayonets and the red blood of an army composed of the flower of patriotic American manhood, in which heroes of my race marched 2000,000 strong, wiped the incestuous abomination from the face of the earth and made it forever impossible for the azure field, the pure white stars and the blood-red stripes of the nation's flag to float over the lash scarred back of a poor, helpless, wronged and hated Negro slave? And thus effectually settled for

all time the American Slavery Problem.

THE NEGRO PROBLEM

And do you wonder that when after emancipation this Negro with a cycle of wrong and oppression behind him, centuries of physical, moral and intellectual underbreeding to contend with, after having absorbed most of the vices and only a few of the virtues of his former master—that when he comes to sell his labor, to educate his children and to exercise his God-given rights and prerogatives as an American freeman, that he makes some mistakes, that he excites some inherent race antipathy, that he doesn't always measure up to the full standard of his responsibilities and his opportunities; and when the South refuses to abide by and accept the results of the war for the Union and robs this Negro and his son and his grandson of honest pay for his labor and sells him into peonage, robs him of justice in the courts, robs him of the franchisd bought with blood, lynches him frequently without even being charged with crime (and right here let me say that the "usual crime" is not even alleged in twenty-five per cent. of the few cases of lynching which get into northern newspapers), drives the most undesirable element of the race into our northern cities, becomes the victim of of the villianous lies and venomous hate of the Graves and Dixons, and Tillmans and might once more throttles right and when the oppressor desires to explain the oppression he can not otherwise justify—do you wonder that he again presents us with the hoary headed old excuse for wrong and calls it the Negro problem?

THE BLACK MAN'S BURDEN

Years ago, I remember a former pastor of a Methodist church in the city of Trenton preaching a sermon upon "The Black Man's Burden." And in the rich, musical, grammarless dialect of his former sun-kissed home he expressed his satisfaction that the black man had been given so many burdens here and admonished him not to endeavor to escape them or to complain of his condition, because it enabled him to constantly take it to the Lord in prayer and make sure his title to dwell with angels in marble palaces and walk in golden slippers on streets. An odd thing about the average Negro is that whenever he is denied some constitutional right, some man-made law is unfairly administered, or some obstacle to his progress presents itself, instead of hustling to overcome it, he is generally satisfied to take it to the Lord in prayer and then sit down and do nothing else. Well, it is an easy way to escape responsibility and usually does the suppliant no good and I presume occasions the Deity neither concern nor inconvenience. What a gratifying evidence of religious progress is the contrast between the impractical spiritual fervor of this untutored "Father in Zion," and the Christian teachers and safe counselors who now from the sacred rostrum Sabbath after Sabbath urge their congregations to so live in this world that they may be fitted for the next, and to not alone continuously whine "Oh! God, be pitiful," but for life and strength and opportunity to sometime burst forth in the grateful pæan, "Oh! God Be Praised!"

CANNOT OBTAIN PROFITABLE WORK

On one point, however, the old gentleman was altogether right—the black man surely has a burden, and it seems to me that, like old Ben Moore's boil, it constantly grows "wuss and wuss."

The chief burden we have, the greatest problem which confronts us, is, I think, the lack of opportunity to obtain profitable employment—the absence of the chance to work and get fairly paid for it. You can't save money if you don't earn it; and you cannot hope to make a very respectable law-abiding citizen out of a man to whom you deny the opportunity to earn an honest living in the manner for which he is best fitted.

CAN'T WORK, MAY STEAL

I remember a good city missionary who used to take spareribs which Fred Walter, a Trenton grocer, would generously contribute and in the dead of winter distribute them among the suffering brethren in Goosetown and then have with them a sadly needed word of prayer. Rugged old Sam Coward (all three of them are dead now—God rest their souls!), who was more of a philosopher than he was a grammarian, and who, I regret to say, was always shamefully careless in his pronunciation of the word "Negro," used to go around to Fred Walter's store and say to him: "Them there prayers is all right and your sparerib jist now natchally reaches the pertickler spot; but, instead o' prayin' with them niggers and givin' 'em charity, give 'em a chance to get some work. Most of 'em wants it and will do it. I tell you if a nigger ain't got nothin' and can't get work, he must steal. Get 'em some work; it's cheap-

er." Perhaps religion will keep a hungry man from stealing, but, after all, Sam Coward was right. His problem then is our problem now. Nearly all the factories are closed to us; from nearly every trade we are barred.

CAN WORK AT SOME TRADES

There are a few honorable exceptions. The rubber trade employs a few of us. Can the rich earthenware manufacturers, partly protected by our votes, say as much? Street commissioners in various cities use some of our number in cleaning the streets and some are given employment at the various crematories. The brick manufacturers do not all close their yards to our employment, nor do contractors all refuse to use our unskilled brawn in their enterprises. And the census shows that we have some representation in nearly every trade and handicraft. Such help as this is better than charity and does more apparent good than even the prayers of the righteous. It enables honest men by honest toil to support faithful and honest wives and bright-eyed, laughing, happy little children in warm, comfortable, honest homes.

It has always been an odd fact to me that so many good people are concerned over the preservation, pure, white and spotless, of my immortal soul, and so few are willing to give me a chance to earn money enough to take proper care of my poor, sinful, needy black body. Some old western plainsman gave as his excuse for aiding in the extermination of the Indians that "the only good injun is the dead one." I wonder if

some of these good people apply the same reasoning to us?

ATTITUDE OF ORGANIZED LABOR

The attitude of organized labor toward us is far from satisfactory, but by no means hopeless. Within a few weeks the imperial international convention of the bricklayers' unions will meet over four hundred strong, to legislate for their progressive self-reliant craft. In that body will sit thirty colored delegates. Could the Brotherhood of Operative Potters point to one? The Negro is not a strike breaker, and he desires to toil and suffer, to work and triumph side by side with his white brother inside the ranks of organized labor. But, inside or outside, he must have the opportunity to work and to live. I am proud to say that, thanks to the efforts of a few earnest men, there is a better feeling between the races in industrial circles and a broader industrial opportunity is slowly opening before us. All honor to sagacious unionists who have labored so long and done so much to bring it about!

THE BURDEN OF MISREPRESENTATION

Another burden we have to bear at this time is the determined effort of a portion of the press to misrepresent and distort the utterance of every representative man of the race who dares to protest against injustice, and who has the ability and the courage to strike a sturdy blow in clearing a pathway for the progress of his race. Such men are denounced as trouble-making agitators. And yet we must agitate to prevent the absolute nullification of the great war amendments to the constitution, which

cost billions of money and rivers of the patriotic blood of immortal heroes, black and white, to incorporate in the organic law of the land. We must agitate because of the enemies we have made; because the lynchers and the looters hate us—the traitors to the starry flag and their progeny who burn women at the stake, reinstate slavery in the cotton states and rob men of property, ballot and opportunity because their faces are dark hued and they vote for the party of Lincoln and Grant, and if they get the chance—and the plutocrats who turn upon us because we will not oppose the economic policy which has added so much to the wealth and prosperity of the Republic, nor vote to allow it to be prostituted to the enrichment of the few and the oppression and injury of the industrious millions it has heretofore benefitted.

We must agitate to do justice to the friends we have, because the patriots and the plodders, the doers and the darers, love us—those who hold above price the privileges of liberty and opportunity won by the fathers, who wrest from the bowels of the earth the wood of the forest and the vibrant forces of the ether the wealth which Nature has given us; who patiently and effectively toil for food and family and who dare to protest against wrong and injustice to the weak and unfortunate, against sham and fraud, whether in high or low places. We should continue to agitate and we will continue to agitate, that right may vanquish wrong, justice overcome injustice, law curb greed, liberty conquer the not yet dead serpent of slavery, and because the preservation

of the high ideals and manifest destiny of the greatest Republic on earth demand it.

Any prominent minister can tell of mutilated sermons, and what distinguished Afro-American has not suffered from distorted interviews? But we have other burdens to bear, the cause of which is

"Not in our stars,
But in ourselves."

We are jealous and suspicious and distrustful of each other. It is not to be wondered at. Our fathers were taught this distrust of each other as slaves. The children cannot be expected to wholly expel the virus in one generation.

CARPING CRITICS

Then there is the carping critic of every effort made by his humble brother to better his condition, whether it is buying a house or earning a meal. When I realize the difficulties under which we labor and the duties and obligations imposed upon us by God, nature and humanity, and think of one of these little pessimistic critics, I am reminded of a little South Trenton boy who had been scolded by his grandmother for taking preserves from the dining room closet without permission. The old lady with much impressiveness of tone told the little fellow that while he might have thought that no one was near him when he took the preserves, that God was really watching him, following and keeping an account of his every action. Later in the day his mother noticed the household dog following him all around the yard. When he reached the perch he turned, shook a

chubby finger at the dog and exclaimed: "Go way, Jack; long as God is following me all the time I don't want to be bothered with you!"

THE HALF-BAKED PREACHER

Then we have the half-baked preacher, who desires to solve the problem and at the same time earn an easy living by circulating a subscription book and starting another struggling church where one could barely live before. But, pardon me. This brother is a ubiquitous member of the race, and it is bad manners to mention rope in a family in which there has been a hanging.

Then we have the fellow who without preparation or qualification writes letters to the newspapers, making unreasonable demands and idle threats, regardless of the fact that we are a minority class in the community and that minorities cannot rule majorities, even if each individual minority unit be the equal of any similar unit in the majority.

TOO MANY LEADERS

Then we are particularly afflicted with the multitudinous "leader of his race." The woods are full of him. His "leadership" generally consists of an effort to sell his services to a candidate or a campaign committee and to get his name mentioned in the newspapers. He prattles about our "rights" but neither practices nor preaches the duties, the solemn duties of honorable citizenship, which those "rights impose upon us.

We are burdened with advice and advisers. No matter how little a man knows, no matter how restricted have been his opportunities for observation

and information, he generally feels competent, qualified and called upon to discuss the race problem and advise the colored people as to what they should do. When men like Washington and Fortune, Durham and Anderson, DuBois and Moore, frankly confess that at this juncture the spread of lawlessness, the practical abrogation and nullification of the Constitution in the Southern States, the insecurity of black life, liberty and property throughout that section, the unfriendly attitude of a portion of the Northern press and public sentiment makes the future so uncertain that the sum of the advice they volunteer their race is to "learn to labor and to wait," surely the outlook is not roseate, nor the horizon illumined by a particularly brilliant bow of promise. And it makes no pressing demand for amateur advice.

A GOOD COUNTRY TO LIVE IN

And yet we live in a country where we can find work at a few crafts if not many; we have some educational opportunities; some just judges and fair juries; some political representation, if not much; a rapidly growing percentage of home owners and a slowly decreasing percentage of criminals among us. In the North there is little proscription in the exercise of our legal civil rights; noble hospitals which in the majority of cases minister to the sufferer regardless of color or creed; God-serving churches and a sometimes friendly press; a public sentiment by no means antagonistic to us; and though the price of turkey is such that we can not have it as a daily diet, the quotation on another and dearly prized bird re-

mains such that it is by no means a stranger upon the dinner tables of the race. Really there are some oases in the desert and the horizon is not altogether overcast !

OUR PROBLEM WILL BE SOLVED

"The blood of martyrs is the seed of the church." The wrongs of the helpless must surely have cognizance of an Omnipotent Deity and the mangled forms and burned and mutilated bodies innocent men must some time evoke the pity and indignation of all Christian

humanity: "Unsettled questions have no respect for the repose of nations." No problem is solved no question is settled, until it is settled right. The soul of the nation is slowly awakening and the national conscience is touched. Oppression and injustice cannot forever rule. "Clouds and darkness are round about us," but God reigns and liberty is not dead.

Surely the time must come when our burdens will be lightened and our problem will be solved.

OH! HAPPY YOUTH

BY THOMAS H. PETERSON

OH! happy youth, before whose feet
The pathway lies both straight and fair,
How little doth thou really know
Of days and nights o'er rough with care.

Thy dreams are sweet, thy thought doth make
A picture of those coming years,
Where joys and smiles forever dwell
And thy young eyes condemned with tears.

The ceaseless flow of time goes on—
For young and old alike, I mean,
And life is heavy with its load
Years have held, the eyes have not seen.

The brow is furrowed with many a line,
The heart grows dull with pain and grief;
And Death at last, with kindly hand,
Draws the curtain, and brings relief.

Do Negroes Constitute a Race of Criminals?

BY MRS. IDA JOYCE JACKSON

Chairman of the Ways and Means Committee of the National Association of Colored Women
President of the Colored Federation of Women's Clubs

(CONTINUED FROM LAST MONTH)



THE smoldering fires of indignation, hate and prejudice, caused by petty annoyances and insults offered to them in public places and on the streets, burned furiously in the breasts of the Negroes, and when attacked they fought back bravely in self-defense for the protection of life and property. Might we not ask here, if the Negro alone possesses a criminal tendency? President Roosevelt, in his last annual message to congress, says: "Every colored man should realize that the worst enemy of his race is the Negro criminal, and, above all, the Negro criminal who commits the dreadful crime of rape; and it should be felt as in the highest degree an offense against the whole country and against the colored race in particular for a colored man to fail to help the officers of the law in hunting down with all possible earnestness every such infamous offender."

To send broadcast over the world these words as coming from the lips of our distinguished President, places the colored people in a predicament as to their criminal status in this country. In the first place, Negroes hate, despise and abhor the brutal piece of humanity

who would, as a cringing beast, so far forget himself as to assault a poor defenseless female of any race. In the second place, can one blame the men in whose hearts the fire of indignation burns as fiercely as in their white brothers for failing, in some instances to help the officers of the law to hunt down the infamous offender, when the angry mob generally strings up the first Negro whom it meets, innocent though he may be, to a beam and hangs him higher than Haman and then tortures his dangling body by shooting it full of bullets, or else set fire to the body while yet alive?

If assured of a fair trial by jury after finding the criminal and convinced that he would not be mobbed, would not colored men join more readily with the officers of the law in hunting down the miserable wretch? It is said that out of the seventy-three lynchings in this country during the year of 1906 about thirty-four negroes committed the terrible crime of rape or attempted criminal assault, and as hideous as the crime is, a disgrace to everyone, yet should the whole Negro race be indicted as a race of criminals? No, the respectable and law abiding element of the colored people would rise up in their manly strength and risk their lives to protect

a woman of any race in those feminine virtues vouchsafed to her by the Creator. I quote the following from W. H. Council, head of the Agricultural and Mechanical College at Normal, Alabama, and one of the brainiest of his race, who says:

The Negro brute, for whose atrocious crimes every honest Negro hangs his head in shame, and whose punishment is never too severe, is not the product of the Negro. He is not found in our homes, our schools, our churches, and none of our saving and exalted influences can reach him. Our black arms are too short. The long Anglo-Saxon arms only can reach him. We make no laws, we construe no laws, and we execute no laws. No board of aldermen, no judge or jury would establish saloons on the recommendation of Negroes. This Negro brute is a product of the white man's gambling hells, low dives and saloons, where he is dehumanized, brutalized and licensed to go through the land a demented brute, to commit outrages upon fair women. Give us a wisely constructed, impartially administered vagrant law, with a mounted constabulary, and in five years every one of these godless creatures will be driven from the land at a less cost in dollars and shame than the cost of mobs in one week.

Would you make every Negro a policeman for the detection of criminals among them? If they were clothed with police powers and given the proper authority of law, they would feel it their sworn duty to hunt down all criminals and hand them over promptly to the officers of the law.

On the other hand, how many colored officers of the law have they in this

country? It seems as though colored people are accused of harboring and exculpating their criminal element, no matter what their crime would be, so it is against the whites. When the American people learn to distinguish between the law abiding Negro and the law-breaker, they will have gone one step in the right direction towards disproving the words of President Roosevelt.

The calm, sober thought of this country seems divided in opinion as to whether the President pursued the right policy in dismissing the 176 colored soldiers of the Twenty-fifth Infantry without honor, in order to punish about twenty who might be guilty of crime. No other President of the United States has ever issued an order and had to revoke all or part of it. Upon legal investigation, he has found that he overstepped his constitutional authority when he issued the latter clause pertaining to them not being employed under the civil government, etc., and in consequence has been compelled to revoke that part of his order.

No one denies that the President did not have the right to discharge, but was it expedient policy for him to do so without a trial by court martial? While it is to be regretted that the colored soldiers got into any trouble at Brownsville, Texas, yet they defended themselves and proved true comrades by refusing to expose their fellow comrades who might have been turned over and lynched in that section. As one man, honor bound, they stood together, and because of this fact the President became angry and, failing to find the guilty, dismissed all without honor.

The country honors them for their bravery because they have served their country well, as no others have done, for they made it possible for Mr. Roosevelt to be President of the United States. Shall we say that he rewarded them by presenting the soldiers with a discharge from the army without honor? A poet says,

"Hearts that are nobly true, and such there be,
Would rather clasp defeat in evil hour,
Renouncing all—friends, fortune, high degree,
Than barter manhood for a lease of power."

When such men as Ben Tillman, John Temple Graves, Thomas Dixon, Vardaman, Hoke Smith and others, who possess a bitter hatred toward the Negro, wilfully go about the country lecturing and boasting of their determination to disfranchise the Negroes, to put them back into bondage and to deprive them of all political rights under the Constitution of our country, the greatest Republic in the world, it is no wonder that public sentiment is being aroused among the Negroes to rise up en masse to defend themselves and stand together for the protection of life, liberty and the pursuit of happiness.

The gratification and appreciation of the Negro race can never be expressed to such men as Senators Patterson of Colorado, Foraker of Ohio, Spooner of Wisconsin, and Penrose of Pennsylvania, for their manly utterances in defense of the resolution submitted by Foraker, authorizing the committee on "Military Affairs" to take further testimony to establish facts connected with the discharge of the members of Companies B, C and D, Twenty-fifth Infantry. The issue which Senator Patter-

son of Colorado took with Senator Tillman of South Carolina as to his many utterances relating to the Negro and involving the race question was a brainy, logical, manly speech, in which he asserted that Tillman was wrong in his deductions and incapable of giving a correct opinion on any race issue because of the biased condition of his intensely prejudiced mind.

The following is quoted from a speech delivered by Senator Patterson before the United States Senate January 19, 1907:

When the best thought of the South for the purpose of removing the odium associated with flagrant violations of the law, with personal violence of a desperate and degrading character upon the colored part of the population caused their people to meet in constitutional conventions, and to adopt constitutional amendments that put every Southern State under the complete control of the whites for many generations to come, it occurred to me that such great and distinguished leaders as the Senator from South Carolina, and the governors of Georgia and Mississippi, should engage their talents and influence in assuaging the animosities that grow out of race feeling and endeavor by other methods than such as arouse prejudice, to not only bring, but to maintain, peace between the two races in this country.

He further says:

It is the enactment of just and righteous laws under the Constitution, the execution of those laws, and the discountenancing upon every provocation of mob law and lynchings because merely accused of crime. Continue as the South has begun, to educate the Negro, make him safe in

his property holdings, surround him with influences that will improve his moral character, and above all impress him with the justice and humanity of the dominant race. The Negro has become a part of this national fabric; his place in it must be a logical one; it must be one in which he can maintain his self-respect and enjoy the benefits and bear the burdens of a government he helps to maintain.

In conclusion permit me to say that every effort should be put forth to see that justice is done, though one be a criminal, in order to help reduce the great per cent. of crimes, and all should lend every aid to the officers of the law to eradicate, as far as possible, whatever criminal tendencies found to exist in individuals, so as to throw off this stigma put upon the whole Negro race.

Let all inculcate a correct respect for God, law and country, and righteousness will triumph in the end. In spite of every argument advocated by those

who believe we do represent a race of criminals, we find from careful research that sociology fails to establish that fact and does not accord to us a place of such dishonor.

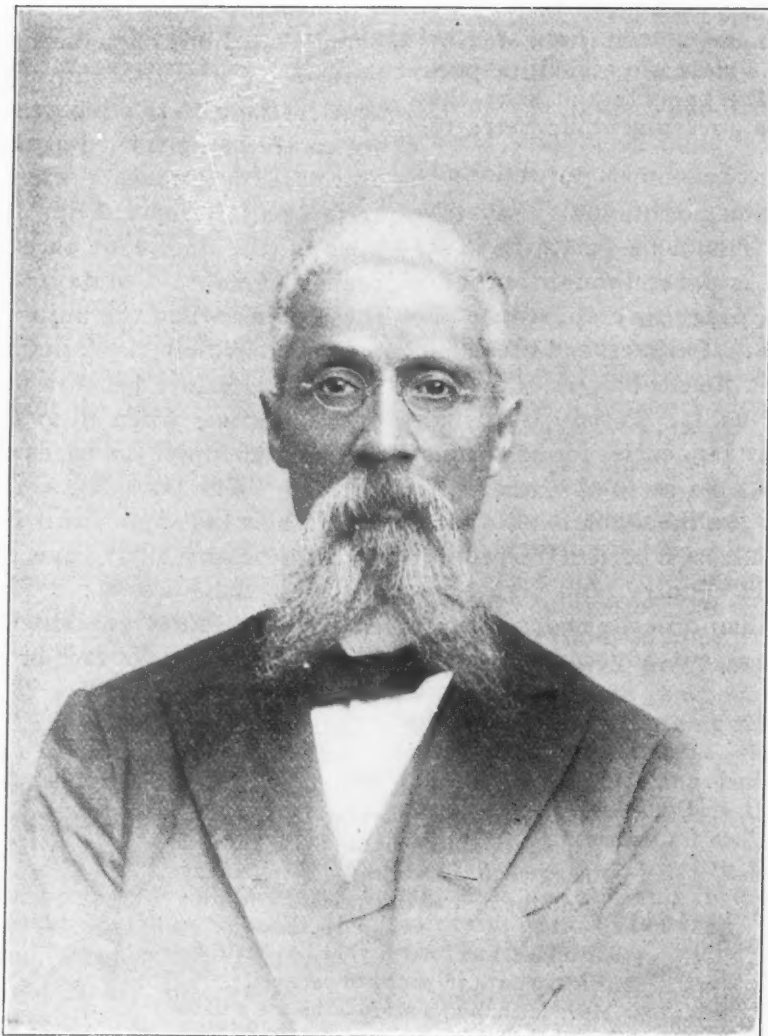
When the cause of the Negro race is being championed by the brain of the best people of this country; when the cruel ostracisms to which they are subjected are being hurled at the educated as well as the ignorant; when the harsh criticisms fall from the lips of their enemies of the dominant race who would reduce them to a state of slavery, if they could; when the unjust and brutal treatment which the criminals of the race must endure because of the color of their skins; when all of these things are written upon the pages of the book entitled "The Dark Ages of the Past," then a new era shall dawn for the Negro, whose sky shall have emblazoned across it these words: "Equal rights and opportunities guaranteed to every citizen, regardless of race or color."

THERE are loyal hearts and spirits brave,
There are souls that are brave and true;
Then give to the world the best you have,
And the best shall come back to you.

Give love, and love to your heart will flow—
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

M. S. BRIDGES.

THERE is nothing so kingly as kindness,
and nothing so royal as truth.



JAMES F. THOMAS, OF HARVEY FISK & SONS

Negroes Who Handle Millions

BY RICHARD T. W. SMITH



HERE are employed in many of the leading banking houses and trust companies of the financial district in the city of New York men of the Negro race who hold positions of trust and of great responsibility, involving the handling of millions of dollars and hundreds of thousands of securities.

Among the most venerable and venerated of those in these responsible positions is James F. Thomas, well and favorably known in church circles, and president of the board of stewards of Bethel A. M. E. Church. There are few men in Wall Street better known in that heart of America than Mr. Thomas, who has been a familiar figure in the "street" for nearly a half-century. He has witnessed the rise of many an obscure, but ambitious, Lystrian and he has witnessed the fall of many a financial giant who dreamed of cornering the markets of Jerusalem and awoke to his finish. Of such occurrences he has been a direct part; of many, an indirect part. For forty-four years Mr. Thomas has been employed by the firm of Harvey Fisk & Sons, one of New York's strongest and most important banking firms. His varied positions have always been important; that he has discharged his duties well is evidenced in the great confidence his employers place in him. Mr. Thomas is now seventy-eight years



JACOB HENRY RITTER

of age, having been born in Caroline County, Maryland, in 1829. Notwithstanding his advanced age, an age which defies the limit of Holy Writ, he is one of the most energetic of the older men in the down town district and bids fair to live long after the various tunnels shall have been finished. Mr. Thomas was born a slave. He remained under the whip until 1848, when tiring of the whelps and degradation that Christianity inflicted upon him, donned a dress and bonnet and escaped, coming direct to New York. He was not here many months before the government blood-

hounds (under the fugitive slave laws) were after him. He went abroad with a wealthy gentleman and remained eight years, travelling in every country in Europe. He returned in 1858 and secured service in Wall Street, where he has since been. For Harvey Fisk & Sons he has handled enormous sums of money; he is entrusted with the most delicate business matters of the firm, and occupies a unique place in the history of the stirring financial period of the metropolis.

In the firm of J. P. Morgan is Jacob Henry Ritter, who for years has been attached to that firm in a confidential relationship, and who daily handles thousands of dollars and is intrusted with securities and negotiable papers of great value. Mr. Ritter is an old New Yorker, having been born in this city on May 1st, 1842, on Broadway, between Fifty-fifth and Fifty-sixth streets. For years Mr. Ritter was a member of the First Congregational Church and treasurer of the board of trustees for a long time. For more than forty years Mr. Ritter has been employed with his present firm (formerly Drexel, Morgan & Company until J. P. Morgan became the head of the firm) at Broad and Wall Streets. The company's confidence in Mr. Ritter's honesty and integrity is of so high a character that daily he is entrusted with thousands of dollars that are handled in the banking department and valuable securities that are readily negotiable.

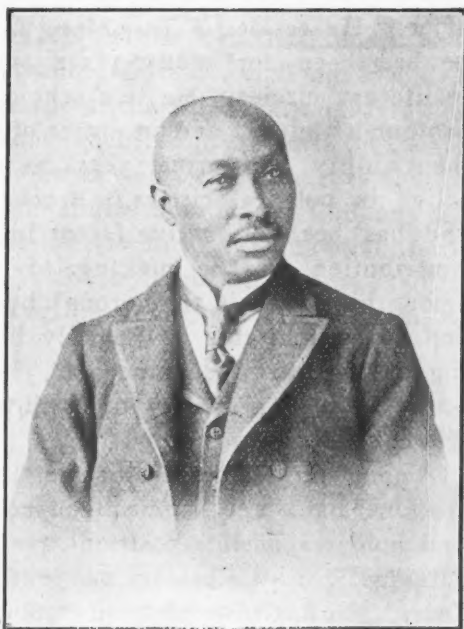
In the Central Trust Company, at 60 Wall Street, W. W. Johnson has been employed as a clerk for twenty-seven years. His position is a most congenial



THOMAS P. MOSELEY

one and he enjoys the confidence and respect of those who are in high authority in the company.

In the firm of Fisk & Robinson, of Cedar Street near William, is to be found Thomas P. Moseley, one of the young men of the race, who is popular in political, social and church circles. Mr. Moseley is a Virginian by birth and has been with Fisk & Robinson for thirteen years. Prior to his entrance upon his present position he was with the general superintendent of the Wagner Palace Car Company and resigned to accept his present position. He is mailing clerk for his firm and upon him devolves the duty of handling the securities of the company in connection with the firm's mail business. Mr. Moseley resides on Bridge Street in the borough of Brooklyn where he has an attractive



JOHN A. JAMES

home, the presiding genius over which is Mrs. Mamie Broughton-Moseley, adopted daughter of J. C. Broughton of Saratoga fame. They have been married eleven years.

Marie Moseley, the only child of the family, is a sweet and attractive girl, who is popular in her neighborhood and has a host of young friends.

To Mrs. Moseley's good judgment in the administration of her domestic affairs and to her encouragement to her husband in his aspirations, Mr. Moseley attributes his success.

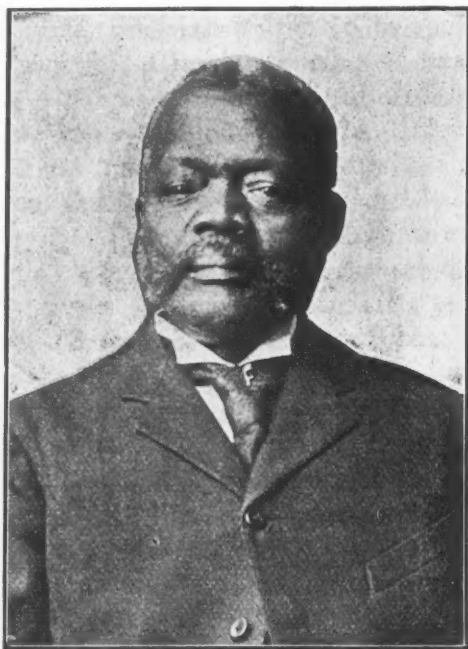
John H. Davis & Company of 10 Wall street have for the past nine years given employment to that prominent and ubiquitous young man, J. H. E. Scotland, who resides in Newark, New Jersey, where he is a justice of the peace, having been elected by the suf-

frage of his fellow citizens. Mr. Scotland holds a confidential position with his firm in the customers' order department. Although holding a prominent place in the financial district, Mr. Scotland is more prominently and favorably known as the president of The Forum, the leading literary organization among the Negroes of New Jersey. The Forum has under Mr. Scotland's leadership been for a long time an instrument of much good to the Negro citizenship of New Jersey.

The Forum was incorporated in 1899, and is educating an African boy at Monrovia College of West Africa, of which Dr. A. P. Camphor is president. Besides his labors in The People's Forum, Mr. Scotland holds a conspicuous place among the literati of his race and is frequently heard in debates and addresses before the various literary or-



J. H. E. SCOTLAND



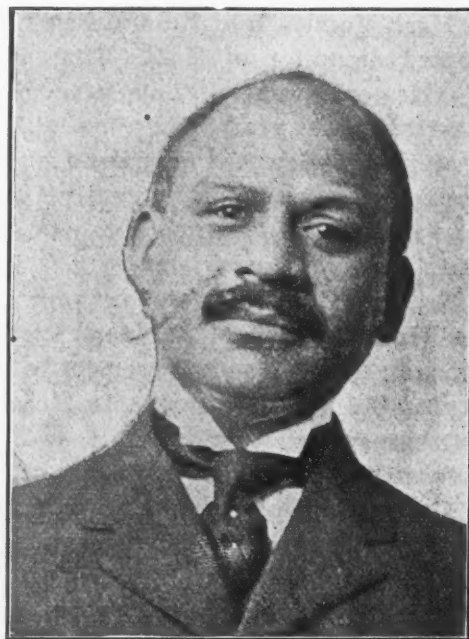
JAMES W. RUTLEDGE

ganizations of New York and New Jersey.

There is no man that is more favorably known in New York's financial circles than that reliable man, John A. James, who for thirty years has been a trusted employee in the firm of H. W. Poor & Company of Wall street. Mr. James has charge of the substitution and transfer department of his firm and supervises the transfer of the foreign stock. The firm appreciated Mr. James's labors in its behalf to the extent of recently giving him a vacation of six weeks, which he spent at his home in the West Indies. Mr. James was born in St. Croix, Danish West Indies, and is a graduate of King's High School, of the Burgher Class. Mr. James has trained the young men who are employed in his firm, and has the utmost

respect and confidence of those in the office. He resides in Brooklyn, where he has been for many years active in literary circles. He is a scholar of profound thought and an orator of eminent ability. In former years he was active in political circles in Brooklyn, and has been an active factor in his contribution to the making of life among his people in the borough better and more creditable. Of manly bearing and stalwart appearance, Mr. James impresses his personality upon all with whom he comes in contact.

Among the employees of the First National Bank who handle much money and hold responsible positions are the veterans, John W. Rutledge and John W. Dias. Mr. Rutledge has been employed in the bank for a series of years and has collected millions of dollars for his insti-



JOHN W. DIAS

tution, his position being that of bank-runner, while Mr. Dias holds the responsible one of mail clerk and has charge of the First National Bank payment of debits and credits in the Clearing House as well as its shipments of money and handles more money than any other one individual in the financial district.

With the firm of Blake Bros., 25 Broad Street, is Henry W. Cunningham, who

has been the notary of the company for thirty five years, and certifies to the company's certificates that are sent abroad or negotiated.

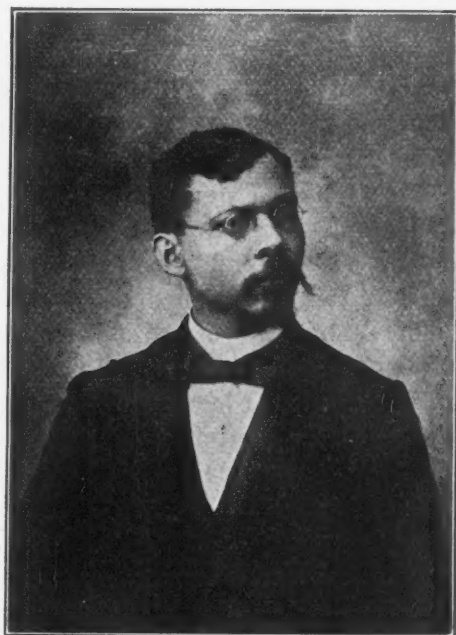
There are others of the race who are connected with the various express, insurance and other companies of prominence in the financial and business world, and it shall be our pleasure to deal with them in future articles.

Rev. Frederick M. Jacobs, D.D., M.D.



THE Rev. Frederick M. Jacobs, D.D. M.D., will conclude in this month his tenth year's work in the pastorate of the Fleet Street Memorial A. M. E. Zion Church, and thus break the record of time limit for Brooklyn pastors of the Methodist creed. Although a comparatively young man, he has had a wonderfully interesting career, and has added his quota to the uplift of his race in various ways.

He was born on July 15, 1865, in Camden, South Carolina, and began his education in a school of that place, which was a branch of Jackson College. From the school in Camden he went to South Carolina University, followed by a non resident course in the Illinois Wesleyan, leading up to the degree of A.B. In 1880 he returned to college and graduated from the Theological Department of Howard University, Washington, D. C., in 1889. At the



THE PASTOR OF THE FIRST MEMORIAL
A. M. E. Z. CHURCH

age of 23 years he began to preach, and three years later was united in marriage to Lauretta E., the first daughter

of Bishop and Mrs. Thomas H. Lomax, Charlotte, North Carolina, (one of the oldest living bishops of the A. M. E. Zion Church). Six living children have been the result of the marriage, Charlie, Harold, Louise, Algernon, Jarol and Percival.

Dr. Jacobs was elected Professor of Latin and Greek Literature at Greenville College, Tennessee, after graduating from Howard University.

In 1893 the degree of A.M. was conferred on him by Livingstone College, and in 1896 the same institution of learning conferred on him the degree of Doctor of Divinity. He began the study of medicine at Long Island College, Brooklyn, in 1897, and graduated in 1901.

It was in 1897 that the Right Rev. J. Walker Hood, D.D., LL.D., appointed Dr. Jacobs to the pastorate of the Fleet Street Memorial A. M. E. Zion Church, Fleet street, between Wiloughby street and Hudson avenue, where he found an enrollment of 160 members, about 50 of which he found, although scattered and somewhat discouraged. The Fleet Street Church property at that time was valued at \$10,000, with an indebtedness of \$7,500 aside from floating debts. Dr. Jacobs gathered together his forces, continually increasing his membership, and with his membership and congregation raised sufficient money to liquidate the entire indebtedness in about three months before the collapse of the old church building, on that fatal night of February, just before the last services over the body of Sidney L. Painter were begun. There was a crash, the

floor of the main auditorium gave way, twelve lives were lost and many were severely hurt. There were many Brooklynites, as well as visitors, who thought, and even those in the ranks of the clergy said: "Dr. Jacobs and his flock cannot survive this blow." But Dr. Jacobs being a courageous man, with confidence in God, went forward, rallying his forces, and instead of getting discouraged his flock doubled its energy and followed its leader to success. He never even lost a Sunday service; for just across the street was the Bethany Reformed Lutheran Church that was seemingly in reserve. This church Dr. Jacobs and his officials rented at a cost of \$50 per month and held services, etc., until he purchased the present church site in Bridge street, between Wiloughby street and Myrtle avenue. The newly purchased church property in Bridge street was bought from the Central Baptist Church Society at a cost of \$40,000, and he has succeeded in reducing the indebtedness to \$18,000. The property is valued at \$50,000. It is a desirable church, with Sunday School and lecture rooms, and its main auditorium will seat 1,200 persons. It has a membership of over 800, and the Sunday School and other auxiliaries of the church are in a prosperous condition.

Prior to coming to Brooklyn Dr. Jacobs held pastorate of churches in Knoxville, Tennessee, Harrisburg, Pennsylvania, and at Ashville, North Carolina.

Dr. Jacobs is pronounced by those who know him a successful pastor, an able and forceful preacher, a good phy-

sician and strictly a race man. He is in every move for the uplift of his race, and delights in playing the role of peacemaker. He has a very large practice as a physician.

On May 29 the New York A. M. E. Zion Conference is to convene in his church with Bishop J. W. Hood presiding and Bishop Alexander Walters associating. A strong plea is to be made by the members and citizens for Dr. Jacobs's return for another year.

His success here has been marvelous. He has one of the largest congregations of color in Brooklyn borough. While he deserves the kindly thing which are often said about him, much credit is due his wife, who labors in church and otherwise with her sympathy and encouragement. Mrs. Jacobs is a graduate of Livingstone College. She takes

an active interest in the Woman's Missionary Society and has led off in many movements to raise money for the church. She is loved by those who know her.

The trustees of the Fleet Street Memorial A. M. E. Zion Church are Alec C. Rhone, president; Moses W. Jones, secretary; Charles C. Taylor, treasurer; Simon G. Buchanan, Robert E. Waddell, Jr.; John Sampson, Edward Watkins, G. W. Mattocks, Paul Fulton.

Dr. Jacobs's cabinet, or official board, is composed of Thomas H. McArthur, A. J. Armstrong, M. Peterson, Enoch Hicks, David Springs, William Tompson, John Gray, R. Smalls.

The Sunday School has as its superintendent R. C. Barnett; secretary, T. Farmer; treasurer, Mrs. Fannie Richards.

THE HAMMERS

BY RALPH HODGSON

NOISE of hammers once I heard,
Many hammers, busy hammers,
Beating, shaping, night and day,
Shaping, beating dust and clay
To a palace; saw it reared;
Saw the hammers laid away.

And I listened, and I heard
Hammers beating, night and day,
In the palace newly reared,
Beating it to dust and clay,
Other hammers, muffled hammers,
Silent hammers of decay.—SELECTED.

The Great American Question

BY MRS. CARRIE W. CLIFFORD

Honorary President Ohio Federation of Colored Woman's Clubs



COME to plead for justice for 10,000,000 people of African descent, who aforetime were held in cruel bondage, but who now have become citizens of the United States.

Negroes are as truly Americans as are any of the peoples now inhabiting this land. Their coming here, albeit was by force, was co-eval with the coming of the white man. His unrequited toil for 250 years laid, in large part, the splendid economic foundation upon which the marvelous progress of the republic now rests. His blood freely spilled in every war waged by this country has but tightened and strengthened his claims upon this government for protection. He has never been guilty of sedition, treason, anarchy or rebellion against the government; but on the other hand has ever remained, in spite of wrong and oppression, a loyal law-abiding subject. In a discussion of the "Great American Question," it is best that facts be plainly stated, no matter how distasteful they may be either to myself or others. Let me also say that in referring to the South as a class I include all those whose views accord with those held by Thomas Nelson Page.

If the American people as a whole

would consider the Negro problem simply as a human problem, discussing it in a cool, calm, dispassionate manner; working it out methodically as, let us say, a problem in mathematics, it would quite easily and readily solve itself; but instead we drag in our pet theories, our hobbies and preconceived notions, and the "problem" becomes so complicated as to almost dishearten the most enthusiastic zealot who undertakes its solution.

The South insists on viewing the Negro problem as something strange, out of the ordinary, peculiar; one to which untried rules must be applied, unusual methods brought to bear. The Negro insists that it is simply an ethical problem; that if the rules of humanity and Christianity are applied, the question will solve itself quite naturally. The South insists that this is his world; the Negro insists that it is God's world. The South declares that the white man is a superior being; the Negro maintains that he too is created in the image of God and that he possesses a spark of the Divine nature which makes him a child of God.

The Negro is in the position of a prisoner at the bar (of public opinion). Instead of being considered innocent until proven guilty, as is the rule, he is condemned and almost sentenced in the

minds of the jurors before he can secure a fair and impartial trial simply on the charges made by the complainant—the South.

But if the court will grant him time to gather his evidence, to procure learned counsel and to secure his witnesses, we believe he will be able, under the law, to prove his innocence of the charges against him as a race.

Those 250 years of "enforced slavery" to which Mr. Page refers only casually are the CAUSE of all the conditions of which he now complains. None but the ignorant and the southern whites themselves deny that slavery was the "sum of all villanies." Civilized people agree that it was the arch-crime, and that from it flowed all the dehumanizing influences that come from ignorance, rape, bastardy, inhumanity and hate.

If the South could be persuaded to view itself through the eyes of the civilized world it might free itself from many a blunder and foolish notion. The editorials in northern newspapers of which the South complains are excellent mirrors in which it could profitably see itself. But in conformity with its actions from the founding of the Republic, the South clings to its own opinions, right or wrong. It persists in having its own way, and then howls when the results of which it has been duly named overtake it. Because it persisted in perpetuating slavery, it now finds itself about 300 years behind the car of progress. And because it still persists in keeping a large part of its population in ignorance, and (through a legalized system of robbery) in pov-

erty, furnishing to the blacks no incentive to be other than shiftless and criminal, it will continue the process of retarding its own progress.

A truer word was never spoken than was said by Andrew Carnegie at the twenty-fifth anniversary of Tuskegee. He pointed out that owing to the large foreign population constantly pouring into New York City and the North, Northerners would be confronted with a problem far greater than any perplexing the South if they did not meet it in the right spirit. But he declared it was met with education; that these foreigners were met with a broad, generous, free, school-system; and that the work of educating and training these people to become desirable American citizens was at once begun. The South could profit in many ways by following the North's lead.

The effect of slavery was not such as to leave them of either class, ideal human beings. For generations the Negro saw in practice but little of those high ideals which he now knows are included in the creed of the white Christian. As a result there is now in the South a great mass of untrained, illiterate blacks, whose condition is deplorable and pitiful; and whose every action must point the accusing finger at their oppressors! This is "the spectre which stands ever at the door" of the whilom master. Shall the Negro then be blamed for his degradation? Rather shall not the guilty South suffer for her own sins? And if wise, will she not cease to do wrong and cease with all her energies to repair the injuries which she has brought not only upon her own soul,

but upon the soul of the brother so long under her keeping?

Negroes are neither better nor worse than other men. They are good, bad, indifferent; "docile, amiable, tractable, arrogant, dangerous or intolerable," as the case may be. These are simply the characteristics of human beings and by no means traits peculiar to Negroes.

If slavery had not left its deep impress upon even so cultured a man as Page, he would be able to see, as all the world will see, how far short of the ideal he shows himself to be in the paper which he has given to the world!

The South makes the mistake of living in the past. Let it awake to the teeming, pulsing, progressive present. The free Negro of to-day is, to be sure, a different person to the slave of sixty years ago.

No wonder Mr. Page admires that type of Negro—"the thousands of old family servants" for whom he records his affection and respect. Were they not the creatures of his own making? Were they not taught to fetch and carry, trained in servility and submission exactly as he wished them to be—exactly as he might have trained a pet dog? Were they not kept in the densest ignorance, thinking only Mr. Page's thoughts and expressing only Mr. Page's opinions? Very naturally Mr. Page had for them affection and respect. But the Afro-American thinks as an independent being and gives expression to his own views as a man should. He reads philosophy, science and ethics. He detects the fallacies in Mr. Page's reasoning and calls his at-

tention to them. He confounds Mr. Page with his own argument. Very naturally, therefore, Mr. Page does not like him.

Southerners particularly believe the Negro to be an inferior being created to serve. This is the view held by Thomas Nelson Page, who begins his paper with the assertion that the white race is inherently and fundamentally the superior race. Nevertheless, with the constitution upon which our government rests, I "hold these truths to be self-evident, that all men are created free and equal." Further, "I believe in God, who made of one blood all races that dwell on earth. I believe that all men, black, brown and white, are brothers, varying through time and opportunity in form and gift and feature, but differing in no essential particular, and alike in soul and in the possibility of infinite development.

Yet if the white race is fundamentally and inherently superior, it need have no fear of the black race. There is no need to fortify Gibraltar. If, however, the white man intends to maintain his superiority through wrong and injustice—by using all his arts and powers to keep the black man down by brute force, then he will fail.

When the wicked King Herod sought to maintain his supremacy by issuing the decree which was designed to put the young child Jesus out of his way, the just God of the Universe frustrated his plan; for "He watching over Israel slumbers not, nor sleeps."

The Hon. William R. Fleming of Georgia spoke truly when he said:

We cannot afford to sacrifice our

ideas of justice, of law, of religion, for the purpose of preventing the Negro from elevating himself. If we wish to preserve the wide gap between our race and his in the onward progress of civilization, let us do it by lifting ourselves up, not by holding him down. If, as some predict, the Negro in the distant future must fail and fall by the wayside in the strenuous march of the nations, let him fall by his own inferiority and not by our tyranny.

To this, Negroes heartily cry, Amen. Give us but opportunity, and we are content to stand or fall on our merit.

"Negro domination," and "social equality" are the scare-crows which the South never fails to produce in presenting its side of the story. The Negro has expressed his readiness, not to say eagerness, to subscribe to any test for citizenship which shall be applied impartially to whites and blacks alike. This ought to set at rest any fear regarding Negro domination.

As to "social equality," sensible people everywhere realize that it is from its very nature a matter which must regulate itself. The perturbation of Southerners on the subject is perfectly inexplicable to the writer. A man's social predilection must regulate itself. The Negro understands, better than the South, that you cannot force yourself on people socially.

It is the southerner's idea of social equality that is the wrong one. He confounds civil with social equality—two things entirely distinct—if he will take the trouble to correctly inform himself.

What the Negro contends for is equality before the law or civil equality.

Believing in his rights as a man, he cannot ask for, nor will he be content with, less. He wants proper accommodation in all public places. He wants punishment for the criminal and protection for the law-abiding of both races. He wants the Constitution with all its amendments enforced.

He knows that a man's home is his castle, and that no one dare intrude within its sacred precincts except by invitation of the owner. This right the Negro not only concedes to his neighbor but reserves as well for himself. Thus the question of social equality becomes the least of his worries. It is the South's erroneous idea on the subject that causes it so great perturbation.

The Negro wants unjust laws, discriminating against him simply on account of race or color, to be wiped from the statute books. He wants to become an educated, industrious, self-respecting, law-abiding citizen, if he will be permitted to do so.

Fortunately for the Negro, opinions differ as to what is "natural operation of natural law." Some people firmly believe that the "natural operation of natural law would be to allow a man to develop his God-given talents—so to expand and unfold all his faculties of head, hand and heart that each day would find him growing more and more into the likeness of Christ.

The man who believes in full manhood rights is referred to as the "stirrer up of strife." Perhaps he is. When Jesus came proclaiming the Fatherhood of God and the brotherhood of man, he said: "I come to bring not peace but a sword."

The touching picture which Mr. Page draws of the devoted friendship existing between the remnant of the old slave-holders and the old slaves is really laughable. Mr. Page is grieving over spilled milk. The old slave-holders are gone and so are the old slaves. Why not face the present with the spirit of progress of the twentieth century?

The reference to the half-dozen white southerners who are "supporting one or more old Negroes somewhere in the South" is one which would have been better left unsaid. Cannot the Pages be brought to see that that is exactly what the Negro does not want—to become a pensioner on the bounty of any man? They want to be men in their own right; to work for themselves, to accumulate for themselves, so that they will not need to be objects of charity. The Afro-American will at least strive to buy his own home, and will not depend upon asking any man for the wherewith to be fed!

Regarding assimilation as a solution for the problem to the statement, "The idea that it (the race) might be removed by assimilation is not open to argument," I have replied, "And pray, why not." Mr. Page's dramatic reply, "I will tell all who hold these views, why not. Because the great white race does not choose it to be—does not mean it to be," etc., has not caused me to modify my statement in the least. I said then and I believe now it is a question entirely "open to argument." The fact is that it has not only been discussed in the abstract, but it has actually been tried; and more, it has proved effective as a solution for a multitude.

Owing to the assiduity with which southern white men have practiced assimilation for hundreds of years, a very large proportion of the population at the South is already Negroid. In many many instances the slight mixture of color is not apparent, and these people ride on railroads, eat in restaurants, stop in hotels unmolested; and strange to say, these terrible racial characteristics which Mr. Page points out remain undetected by the wide-awake, sensitive white Americans who marry them, and live happily with them to the end of the chapter. Remember, I am only stating facts, however abhorrent the idea may be to Mr. Page or distasteful to me. True, they of the South have not knowingly inter-married, and they boast of their laws preventing this; but they have not shamed to sustain the marital relationship with Negroes from the beginning of slavery until the present; and I ask the civilized world which is worse, lawful or unlawful intercourse? But, as has been aptly said, whether Negroes advocate assimilation or not makes little difference, so long as "the great white race in its entirety and in its integrity means to preserve itself as a whole unadulterated and unmongrelized." But isn't it a bit ludicrous when we reflect that the South, which now inveighs so loudly against assimilation, was itself the party to force the issue?

As freely as the whites of the South have mingled their blood with the blacks, it is certainly laughable to hear Thomas Nelson Page ask, "Are we ready to infuse into the blood of the white race on this continent one-eighth or more of Negro blood?" We would

reply that the answer to that question rests largely with them. Persecution of the blacks will not stop it; enactment of laws prohibiting inter-marriage will not affect it. Loudly proclaiming that the Negro is in every sense absolutely repellant and then proving by your actions the falsity of your statement, will not check it. Inculcating in the southern gentlemen who are the remnants of the old slave-holders, a higher moral attitude toward the female remnant of the old slaves, would, we suggest, prove a helpful means to the desired end.

Any discussion of rape is naturally a delicate task, and yet in an honest attempt to come at the bottom facts, the real truths which will help to a clearer understanding of the "problem," we should not be prudish. I firmly believe that rape is the most heinous of all crimes; that every proper effort should be made to wipe it out and that the guilty man should be punished to the extreme limit of the law. I do not believe that crime is cured by crime, or that lynching is any more excusable than the crime which it is used to correct. Neither do I believe that rape is peculiarly a Negro crime, as is charged. Statistics disprove any such statement. In Chicago alone, last year, there were more cases of rape committed than were charged to the whole Negro population of the United States. Given three terms of an equation, it is not difficult to find the fourth. This much is certain:

1. Some southern men consort with Negro women.
2. Some northern men consort with Negro women.

3. Some northern white women consort with Negro men.

In view of these facts, is it entirely unreasonable to suppose that Negro men are not absolutely repulsive to all southern women? In other words, if the laws preventing inter-marriage were removed, might this not prove an effective remedy for many cases of so-called rape?

The North should resent the South's veiled insult in implying that its women as a class are morally superior to northern women as a class, or that even remotely the North is in any way responsible for the reign of lawlessness known as lynching which prevails throughout the South.

In speaking of the Atlanta riot, with a desire for fairness, the admission should have been made that the riot was due, not to the actual commission of the crime of rape, but merely to charges of rape made by irresponsible newspapers, one of which was later scored by the Grand Jury and which has since suspended publication. The new charge against the race, that of shielding criminals, is about as unreliable as are the rest of the allegations made against it. The Negro knows that, innocent or guilty, the South will not grant him "a fair and impartial trial." It is scarcely to be expected that a section of the country that rebelled against the government in order to perpetuate slavery; that worked black men for 250 years without pay, and that now exacts from them first-class fare for third-class accommodation, could mete out justice to the Negro! He therefore well understands the futility of trying to shield

criminals, for he knows that in many cases it is not possible to protect the innocent! When it is known that the whole machinery of the law is in the hands of the whites and all of the laws in favor of the whites (in the South), how would it be possible, do you think, for the ignorant, defenseless Negro to evade the arm of the law?

Far be it from the Afro-American to excuse wrong-doing in office or any betrayal of public trust, but if Mr. Page wishes us to believe that the officeholder from the superior white race is a model of virtue and integrity, he will need to censor the court records and press reports before they are given to the public. The Negro wants, in his own ranks, trained laborers and skilled artisans who will do their share of the world's work; but he wants, also, a chance for the development of those finer souls who, with opportunity and encouragement, might become generals and statesmen of whom we as a people could be as proud as Mr. Page is of George Washington and Robert E. Lee. "The brunt of censure" for the inhuman treatment of the Negro falls on the South because the South merits it. The South's professed friendship for the Negro does not blind the North nor the world to its real feeling, as shown in his treatment of him both before and since freedom.

Even if the North does not love the Negro, it at least does not spend its time devising ways and means of keeping him down. At least it lets him alone. And though the stand the North has taken on the Negro question was not done for love of the Negro, it was

taken because the North knew it was right. While the Negro wants the love, comfort and sympathy of all who will vouchsafe it to him, yet even above these he desires in this time of trial, JUSTICE. Whatever of sympathy, whatever of justice, whatever of opportunity has come to the Negro, has come through the North. And so wisely has he improved the precious opportunities which have come to him through this friendly attitude, that he has been able to prove that he is not unfit.

I am puzzled to know how Mr. Page could bring himself to mention the eminent Negro, Booker Washington, who by the way is more widely and more favorably known than Mr. Page himself, unless it is because Mr. Washington so industriously preaches industrialism. Nevertheless the Negro has risen to eminence along many lines. We point with pride to Frederick Douglass as statesman and orator; Benjamin Baneker as astronomer; Ira Aldrige as tragedian; T. Thomas Fortune as journalist; Granville T. Woods as inventor; Paul Laurence Dunbar as poet; Henry O. Tanner as artist; S. Cole-ridge-Taylor as musician, and W. E. B. DuBois as scientist and author.

The low moral tone taken by Mr. Page throughout the article is painfully apparent. Instead of being an appeal to reason, it is a subtle, wily appeal to the prejudices of the North. He argues that the solution of the race question should be through economical and not sentimental laws; but the honest man knows that above either stands Divine law commanding, "Do unto others as you would be done by." The senti-

mental gushing over "the old family servants" and the "remnant of the old slaves" serves only to disgust the hustling, progressive men of both races. His utterances on education are extremely unconvincing. The man realizes that the only safeguard to any community lies in the education of the masses. Although he says in one breath he "believes in educating the Negro because intelligence is less dangerous than ignorance, he says in another that he "is far from believing that education or the counterfeit that so often goes by that seductive name is a specific for all the ills that exist among us." He adds, "We must educate (the Negro) at least primarily and morally." Formerly the South did not approve of education of any kind for the Negro, and the kind which it now furnishes is indeed of the most primary nature; so primary, in fact, as to lead us to believe Mr. Page's assertion that it is not really education after all, but simply "a counterfeit that goes by that seductive name!" Mr. Page, in speaking of the Negro, says his "other nature—which for convenience we may call his mental nature—also differs in important particulars from the Caucasian's. He learns many things quickly when very young—sometimes outstrips a white child up to a certain age; then generally fails to continue his progress and exhibits what has been termed an arrested development."

This is an assertion for which Mr. Page has no authority. In northern schools and colleges, where Negroes are educated exactly as white boys and girls are educated, no such phenome-

non has been observed; and in the South the only "arrested development" noted is in cutting the school year to six and in many cases three months' duration. Let the South alone and the Negro's development will be wholly arrested.

Mr. Page says that "racial feeling is pouring in this country; it cannot be suppressed, it can only be directed. It is of the utmost importance that this direction should be based on common sense." It is plain to be seen, then, that neither Mr. Page nor the South should have any hand in directing this feeling, since the South has so far shown no symptoms of common sense in dealing with the race question; for when the South grows reasonable we may take heart. "Leave the questions arising in every section of the country to be settled naturally by the residents of those sections," says Mr. Page. Why, then, did this government interfere with Cuba? Is the oppressor very apt, does any think, to deal justly with the oppressed? Why were not the Mormons left to settle their questions to suit themselves?

It is the duty of the national government to settle questions arising in any section which shall in any way be liable to affect the general welfare. Negroes are not willing to let the South settle the great American question. We appeal to the fundamental law of the land which guarantees to all its people the right to life, liberty and the pursuit of happiness without regard to race or color.

The threat by Mr. Page that the South will make the Negro suffer if he

incurs its enmity, does not affright him. Already his cup of suffering is full to overflowing at the hands of the bloody South. I can well believe there is no indignity at which it will balk.

The complaint is made that: "This people has doubled every four decades since the Revolution and unless some unforeseen conditions occur to prevent this continuance of the rate of increase it is likely to amount within the three or four generations to the appalling number of eighty millions of Negroes in this country." If this prophecy should come to pass would it not be through the "natural operation of natural law" or by child-bearing? Is the South now so appalled at the prospect of increase among Negroes? The time was when every effort was put forth to bring this natural increase up to its highest limit. But it alters the situation altogether, I suppose, in Mr. Page's mind because now the Negro cannot actually be bought and sold at the block and one must pay him something for his labor even though it be a pittance!

When Mr. Page says, "Neither the leopard nor the Ethiopian can change that for which the outer marking is but a symbol, his nature," he deals us the most dastardly blow of all. The statement cannot be verified by science, philosophy or religion. Science claims that the Negro's physical characteristics are due to the climatic conditions under which he lived. The black skin, thick skull and woolly hair were the protection furnished him by nature against the intense tropical heat. Everybody knows that "appearances are deceitful," and that a black skin is no more

a sign of a black nature than a white skin is of a white one!

"God looketh not on the outward appearance but upon the heart"

In discussing this great American question it is well to get the views of an outsider—one who can see the situation from an impersonal stand-point.

Mr. H. G. Wells, the famous English writer, said last year, writing to Harper's Weekly:—

But the patience the Negro needs! He may not even look his contempt! He must admit superiority in those whose daily conduct to him is the clearest evidence of moral inferiority. He must remain self-controlled, bereft of all the equalities that the great flag of America proclaims—that flag for whose united empire his people fought and died—giving place and precedence to the strangers who pour in to share its beneficence, strangers ignorant even of its tongue. The Welsh, the Irish, the white South, the Poles, the indefatigable Jews may cherish grievances and rail aloud. He must keep still. They may be hysterical, revengeful threatening and perverse; their wrongs excuse them. For him there is no excuse. And of all the races upon earth, WHICH has suffered such wrongs as this Negro blood that is still imputed to him as a sin? These people who disdain him, who have no sense of reparation towards him, having sinned against him beyond all measure?

In The Independent, February 14, he says:

I am convinced myself that there is no more evil thing in this present world than race prejudice; none at all. I write deliberately—it is the worse single thing in life now. It justifies and holds together more base-

ness, cruelty and abomination than any other sort of error in the world. Through its body runs the black blood of coarse lust, suspicion, jealousy and persecution, and all the darkest poisons of the human soul.

The greatest kindness that could be shown the South to-day would be to establish in its mind the conviction of the truth of what Mr. Wells has said.

I would say a word in defense of the Christianity of the Negro. It is doubtless not all it should be, but it is remarkable when one considers the example which has been set him by the majority of white Christians. His belief in God is perfect; and for proof of

this one needs only to hear the jubilee songs—those "sorrow songs" in which the poor slave poured out his soul. His trust is still in God and in the final triumph of right; for the Negro believes that the awakened conscience of the North will protect, in spite of the wily and subtle appeal of Thomas Nelson Page to the prejudice of the North, the man whose toll and whose blood has been a big factor in enabling our glorious Republic to take her place among the powers of the world.

Build up the black race as you would build up the white—by giving it the fullest opportunity for perfect development, full manhood rights and JUSTICE.

A Prominent Churchman



HE superintendent of the Sunday school of Bridge Street A. M. E. Church, Brooklyn, New York, is J. Thos. Turner. Mr. Turner is a native of Norfolk, Virginia, and after attending the public schools of his city entered Hampton Institute in '91 and took a course of four years in printing. He left that institution and came to Brooklyn and after being in the employment of one of the most prominent doctors of that city, he entered Howard University in '97. After a critical examination by the Civil Service Commission he was, in '98 certified for a clerkship in the Naval Service, being the first Negro clerk in the Brooklyn Navy Yard.

Mr. Turner joined the Bridge Street



J. THOMAS TURNER

A. M. E. Church in '99 and was president of the Christian Endeavor Society for one year and superintendent of the Sunday school four years. For the past three years he has held the responsible and exacting position of secretary to the Trustee Board and in the month of January was re-elected for the fourth term.

In October, 1900, Mr. Turner was married to the very accomplished Miss Jessie C. S. Carter, daughter of the Hon. Peter J. Carter who was a member of the Virginia Legislature, representing Northampton County, and during his incumbency in the legislature was a most creditable representative. For many years Mr. Carter devoted his best energies to the success of the Virginia Normal and Collegiate Institute at Petersburg, Virginia, being a member of the Board of Managers and having a conspicuous part in the administration of that college's affairs. Mrs. Turner is a graduate of the class of '96 of Hamp-

ton Institute, and after her graduation taught for six years in the public schools of the county of Nothampton, giving high satisfaction to both pupils and parents. Mr. Turner, as well as his wife, has been engaged in the diffusion of knowledge to his race and was principal of the night school in connection with the Colored Young Men's Christian Association of Brooklyn.

Mr. Turner succeeded Mrs. Lydia Cuffee-Smith as superintendent of the church Sunday school. He is a forceful speaker and an accomplished gentleman of many parts.

Elbert Carter Turner, a boy of precocity, is the young son of the family and a faithful attendant, along with his mother, at the Sunday school of which his father is superintendent. Mr. and Mrs. Turner are domiciled at 965 Fulton Street, in the Borough of Brooklyn, where their friends are always accorded a most hearty welcome and in their home happiness and peace prevail.

A Woman Devoting Herself to Church Work



AMONG the very aggressive and capable women of the St. Mark's M. E. Church is Mrs. Laura M. Craver, who is active in both the church Sunday School, Lyceum, and a member of the choir.

Mrs. Laura McAdoo Craver was born in Greensboro, North Carolina, November 22, 1882. Ten years later she was converted in St. Matthew's M. E.

Church, and afterward joined. Being a girl with what appeared to be excellent talent, and her father being dead, her mother, Mrs. Sarah McAdoo, put forth every effort to educate her. First she placed her in Bennett Seminary at the age of ten years, under the direction of Dr. J. D. Chavis, president. It was through Mrs. Craver's effort when a student at this school, at the age of thirteen, that a fine concert was given



Mrs. Craver as Leader of the Japanese Maidens at the late Annual Reunion of St. Mark's M. E. Church

for the purpose of raising money to build a new dining hall, the old one not being adequate for the large number of students. At the age of fifteen she entered Drury's Academy, in North Adams, Massachusetts; but the climate not agreeing with her, she only re-

mained one year, going from there to Kittrell College, Kittrell, North Carolina, which she entered for a course in music. Finishing her course in music, her mother took her to Washington, D. C., and entered her in the Normal Department in Howard University. After graduating from there at the age of twenty Mrs. Craver assumed the duties of a school teacher and taught one year at Monroe, North Carolina. The following summer she traveled in the interest of Oxford Orphan Asylum of North Carolina with a small concert company which she organized for this purpose. Mrs. Craver having shown rare ability, was especially selected for this work. Giving up this, her mother brought her to New York, where she completed a course in stenography and typewriting, with the intention of retiring and teaching in one of the southern colleges. Before mastering her intentions she met and was married to Mr. B. M. Craver, a former student of Shaw University. Since then she has been very active in the Sabbath School and Lyceum of St. Mark's M. E. Church, especially in the training and teaching of boys and girls.

An Active Man in Republican Politics



IN connection with the attaches who are employed in the Republican State Headquarters, located in New York City on Thirtieth Street near Madison Avenue, none are kept more busily engaged than Alfred D. Rice,

who is custodian of the spacious and attractive building and has supervision over the filing of bills that are introduced at Albany in both the senate and assembly, and who is the major-domo of things in general. Mr. Rice is well informed as to Republican affairs of the state and his services and information

are in general demand by the politicians and legislators as well as statesmen who are visitors at headquarters.

For several years Mr. Rice was employed at the State Capitol in Albany where he formed an acquaintanceship with the Republican politicians of the state and as confidential messenger to ex-Lieutenant-Governor Timothy L. Woodruff, the present Chairman of the Republican State Committee, who has been his political sponsor for many years; his lines falling in pleasant places, politically.

Mr. Rice's political bailiwick is in the borough of Brooklyn and for several years he has been most active in Republican affairs in the 2nd Assembly District and has been recognized for a long time as the leader of the colored Republicans of that district.

The subject of this sketch is a Virginian by birth, but has lived in the North for many years. After residing for some time in Boston Mr. Rice traveled abroad to Carlsbad, Germany, and other points as a professional nurse. When coming to Brooklyn, in 1890, he entered into employment as a nurse in the sanitarium of Dr. S. Fleet Spiers, one of Brooklyn's most distinguished physicians, remaining with him until the doctor's death. He began to take an active part in Republican politics in 1896 and for the past ten years has been an active member of the Fremont Republican Club of the 2nd Assembly District, the regular Republican organization of the county for both white and

colored, and was recognized by the county authorities as the leader of the colored voters of his district. Mr. Rice also belongs to the Henry Highland Garnet Republican Club, and is a mem-



ALFRED D. RICE

ber of the Executive Committee of that organization. While living and voting in Brooklyn, Mr. Rice's political activities are not limited to that borough, but he is conspicuous in Republican circles in Manhattan.

He is a gentleman of manly bearing, of most courteous habits, and enjoys the respect of all who know him. He performs his tasks with credit to himself, satisfaction to those in authority, and to the gratification of his numerous friends.



The Influence of Woman in the Amelioration of African Slavery

BY JOSEPHINE SILONE-YATES, A.M.

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SLAVERY and the slave trade, under various modifications, existed in most countries in the earlier ages of the world's history, and to day we recognize these conditions as incident to, and part of, the undeveloped and laborious life of those semi-barbaric ages; but it seems a trifle strange that the dawn of letters, bringing increased liberality of sentiment, a higher civilization and many happy results, also simultaneously brought to Europe, by way of the East, a new branch of European commerce—the trade in slaves from Africa. This traffic seems to have been introduced into modern Europe by Portugal; the various countries in turn building up a similar trade, until most of the important European States were actively engaged in the lawless work.

England appears to have taken no part in the matter until 1562, when a certain Hawkins, belonging to the so-called nobility, having heard that Negroes were very good merchandise in Hispaniola, and that "stores of Negroes" might be had on the coast of Guinea, sailed thither, obtained three hundred, and having sold them, returned to England with his "ill-gotten gain."

And now for the first time in the history of modern African slavery, so far as we have been able to learn, a woman's voice rises to condemn it, and with no uncertain sound. Queen Elizabeth then occupied the English throne, and it is related, that hearing of Hawkins's deal, she sent for him, and expressing her feeling of regret at the project, said to him: "If any Africans are carried away without their free consent it will be detestable, and will call down the vengeance of heaven upon the undertaking." The prophecy was fulfilled in this particular case, for Hawkins, who was a species of free-booter, persisted in continuing his nefarious trade in spite of the Queen's warning, and on the third voyage came to a miserable, but timely, end.

Elizabeth was, however, powerless in stopping the traffic, and soon English, French, Dutch and Swedes rushed into the trade, becoming more active in its pursuit than even the Portuguese and Spanish formerly had been; yet, by the end of the seventeenth century, many persons of note in England and elsewhere were beginning to see and feel the iniquities of the slave trade and to enter vigorous protests against it. Eminent among these persons were such men as Godwin and Baxter, clergymen

of the Church of England; Adam Smith, the Political Economist; Bishop Warburton, Sir William Pitt, Fox and Wilberforce—the entire sect known as Friends, or Quakers; and it is safe to say that many noble women were associated with these powers of the pulpit, of the forum, and of the age; and that these women lent spirit and voice to the side of right and justice, as, before them, Elizabeth had done.

Denmark had the honor to be the first of the European powers to abolish the trade from its dominion; and to this end issued a decree in 1792 prohibiting Danish subjects from purchasing, selling, or transporting slaves. In England the agitation for abolition increased until 1807, when, after repeated trials and failures, an act for the abolition of the trade was passed. The United States had prohibited foreign trade in slaves in 1794; and in 1807 went a step farther by prohibiting the importation of slaves into any place within the jurisdiction of the Union.

Great Britain meanwhile declared her intention to use efforts with the other powers to bring about a universal extinction of the traffic, and, therefore, aimed to secure treaties from these powers, recognizing the principle of abolition and restricting the trade. Such treaties were secured with most of the countries, and in 1834 the English Parliament was able to pass an act which became operative August 1st, 1834, by which all persons held in slavery in any British colony were declared free. Thus 780,993 human beings were emancipated, 660,000 of them living in the West Indies.

By 1841 every power in Europe, and every civilized power in America, had denounced the slave trade as criminal; and Great Britain had concluded treaties with most of the powers of Europe and America giving means for suppressing a trade already condemned by the contracting powers. Thus gradually the slaves in most of these countries were freed.

About the year 1850 a letter bearing this salutation was widely circulated in England and America: "The affection and Christian address of many thousands of the women of England to their sisters, the women of the United States of America." The contents of that letter were as follows:

A common origin, a common faith, and we sincerely believe a common cause, urge us at the present moment to address you on the subject of that system of Negro slavery which still prevails so extensively, and even under kindly disposed masters with such frightful results in many of the vast regions of the Western World.

We will not dwell on the ordinary topics, on the progress of civilization, on the advancement of freedom elsewhere, on the rights and requirements of the nineteenth century, but we appeal to you very seriously to reflect and ask counsel of God how far such a state of things is in accordance with His Holy Word, the inalienable rights of immortal souls, and the pure and merciful spirit of the Christian religion.

We cannot shut our eyes to the difficulties, nay the dangers that might beset the immediate abolition of that long established system; we see and admit the necessity of preparation for so great an event. But, in speaking of indispensable preliminaries, we

cannot be silent on those laws of your country which in direct contravention of God's own law instituted in the time of man's innocency, deny in effect to the slave the sanctity of marriage with all its joys, rights and obligations; which separate at the will of the master the wife from the husband and the children from the parents; nor can we be silent on that awful system which either by statute or by custom interdicts to any race of man, or any portion of the human family, education in the truth of the Gospel and the ordinances of Christianity.

A remedy applied to these two evils alone will commence the amelioration of their sad condition. We appeal, then, to you as sisters, as wives, as mothers, to raise your voices to your fellow citizens for the removal of this affliction from the Christian world. We do not say these things in a spirit of self-complacency, as though our nation were free from the guilt it perceives in others. We acknowledge with grief and shame our heavy share in this great sin. We acknowledge that our forefathers introduced, nay compelled the adoption of slavery in these mighty colonies.

We humbly confess it before Almighty God, and it is because we so deeply feel and so unfeignedly avow our own complicity that we now venture to implore your aid to wipe away our common crime and our common disgrace.

This letter was the expression of English women, and in every degree proper and timely. It is always women who suffer most as the result of wrong conditions, or of conditions where might triumphs over right, and these are the conditions incident to a state of slavery.

Among the noble English women who worked toward the amelioration of Af-

rican slavery no one woman, perhaps, is more deserving of praise and admiration for the service rendered than Harriet Martineau. Miss Martineau visited this country in 1834; and this woman, who had long been accustomed to wield her pen in behalf of England's poor and down-trodden population, at once threw herself heart and soul into that, then most unpopular, movement, "The Anti-Slavery Question." She became one of the party of Abolitionists, and was happy to live and work in what she herself styles "The Martyr Age of the United States." Two of her most popular books, "Society in America," and "A Retrospect of Western Life," books which James Freeman Clarke considered the best then written concerning American life by any foreigner, except those of De Touqueville, did much to stimulate anti-slavery feeling in both England and America, and, in fact, helped to bring about the production and circulation of the letter already quoted.

The American Anti-Slavery Society was formed in Boston in 1832, at a time when the whole political power of the thirteen slave states was in the hands of the slave holder; when the capital invested in slaves was valued, at the least calculation, as one thousand million dollars; and when the abolition of slavery through any agency seemed impossible. Notwithstanding these conditions, during this gloomy period, bands of noble women sent to the House of Representatives petition after petition praying for the abolition of slavery;—in spite of the fact that a rule was adopted January 18, 1837, that, "all

petitions relating to slavery be laid on the table without any action being taken on them."

The Fugitive Slave Law of 1850 was intended forever to silence all anti-slavery agitation; but, strange to say, the number of slaves escaping to free states was never greater, and the underground railroad never more active; this again was largely the result of generous hearted and sympathizing women who, by the most ingenious methods, were the means of saving many from bondage.

And during all this time, in the very darkest moments of American slavery, a woman was maturing in the heart of America whose brain was to complete the chain the links of which Harriet Martineau had so nobly begun; and this woman was Harriet Beecher Stowe, whose "Uncle Tom's Cabin" first appeared as a serial in the *National Era*, a paper published in Washington, and was intended to run as a short story; but, as Mrs. Stowe herself often related, while she wrote, "The fire burned within her soul;" a great inspiration came over her, and not knowing what she was about to do, she stirred to their depths the hearts of two continents. First published in book form in 1852, "Uncle Tom's Cabin" came out at a time when Franklin Pierce and his party pledged themselves, "To resist all agitation of the subject of slavery in Congress or outside of it;" and this pledge was followed, in 1853, by the Kansas-Nebraska Bill, which opened to slave-holders and their slaves territory heretofore secured to freedom; and the entire question was left to the settlement of local tribunals, i. e., to "squatter

sovereignty." And shall we not, with deep felt reverence, here leave a tribute of praise for the brave women of Kansas who, in that period of terror and bloodshed, worked side by side with men who bravely refused to obey laws establishing slavery, and who dared to defy laws that meted out fines and imprisonment to anyone who should even speak against slavery. All honor to these noble women.

Meanwhile, "Uncle Tom's Cabin" was translated into French, Italian, Spanish, Danish, Swedish, Dutch, Flemish, German, Polish and Magyar; and throughout the countries where these languages were spoken brave women as well as men began to espouse the cause of freedom. A little leaven was enlightening the entire mass. The good work progressed and considering the obstacles encountered, with amazing rapidity. Every school history relates the measures that gradually led to the complete and final abolition of slavery, but whenever or wherever this story is told by us, as Afro-Americans, let us not forget our own Sojourner Truth and Harriet Tubman, both of whom gave valuable aid to freedom's cause. Of Sojourner Truth, who was for forty years a slave in the State of New York and who finally gained her freedom by running away, it may be said that her entire life from that time was devoted to securing freedom for members of her race from physical and from moral bondage. Says Harriet Beecher Stowe, who was proud to call Sojourner Truth her friend, "I never knew a person who possessed so much of that subtle, controlling personal

power called PRESENCE." And, although uneducated, Sojourner, whose real name was Isabella, was at once the wonder of the philosopher and of the philanthropist.

Space is not at command to tell of Elizabeth Cady Stanton, as an anti-slavery leader; of her zeal for, and work in behalf of, John Brown; and of whom it is said, "By her lectures she saved to the Republican party the States of New Hampshire and Connecticut, and did more than any other one speaker to secure the election of Abraham Lincoln and thus, indirectly, the Emancipation Act;" of Lydia Maria Child, who wrote the first anti-slavery volume that appeared in America—a book of which Col. T. W. Higginson, that brave friend of the Negro, says, "It had more formative influence on my mind in that direction than any other;" nor is there space to write at length of Abby Kelley, the Friend, or Quakeress, who for a period of years, amid ridicule, violence, mobs, and all sorts of persecution, earnestly presented the Negro's claim to freedom; of the Grimke sisters, the wealthy and talented daughters of a Southern slave-holder, who freed the slaves when they came into their possession, and went North to lecture and otherwise work for the freedom of slaves less fortunately placed.

But we pause a moment to place, with profound respect and veneration, a

wreath of immortelles upon the recently deceased "saint," Susan B. Anthony, whose long life of usefulness was consecrated to the idea of emancipation—to the idea embodied in perfect and complete emancipation of the body, mind and soul of the weak and oppressed from the tyranny and aggression of the strong, and the physical shackles removed from the slave, Miss Anthony worked as incessantly for the complete emancipation of woman, irrespective of race, color or previous condition of servitude, as she had done in the past for the former.

There are hosts of other American women whose deeds in the anti-slavery cause are highly meritorious and deserve recounting, but surely enough has been said to show that woman has borne no trifling part in the amelioration of African slavery; and in the future development of the Negro, which is still full-freighted with dangers from without and within, in spite of much that stands for progress and bespeaks a bright and glorious future, it still will be found that man's cause is woman's cause; that woman's cause is man's cause.

"They rise or sink
Together, dwarfed or godlike, bond or free."

And in the end we

"Shall find the toppling crags of duty scaled
Are close upon the shining table lands
To which our God himself is moon and sun."





Q. J. GILMORE

The Only Negro Undertaker in the State of Colorado.—SEE PAGE 338

WHAT NEGRO EDITORS SAY



THE Mission Herald, of Louisville, Kentucky, published by the Foreign Mission Board of the Baptist denomination, and of which Dr. L. G. Jordan is editor, in urging that the Negroes of the South make every honorable effort to vote at every election, says:

Let no intelligent Negro listen for a minute to the fool-heart talk that he ought to "keep out of politics." The voteless people are not a whit above slaves. If poll-tax is necessary to have a vote, pay your poll-tax at the right time. If property qualification is required, and you are able, meet them; if education is the need, go to night school, at all costs, meet the demands like men. The ballot is the citizens weapon of defense. Brute force is never essential among highly civilized people. Combine your ballot with other good citizens and drive men who have racial hysterics from place and power. It is a slander on our Republic, that a number of men are now serving as Senators who have won by their hate for 10,000,000 of their fellow citizens. By all means study the ballot laws of your state and come up to them.

The Christian Recorder of Philadelphia, Pennsylvania, of which the Rev. Dr. H. T. Johnson is editor, in discussing the duties and obligations of the race along almost similar lines, in a lengthy editorial says, in part:

That element of the race who deprecate contentions for our rights, on

the grounds that nothing is gained as they claim, must be most agreeably surprised to find that they are mistaken. When the surprise comes from the camp of the enemy, its nature must be startling indeed. The fact is, cowardice is well nigh regarded with universal contempt, while those who fight, especially for what belongs to them, seldom fail to enjoy the esteem as well as the fear of those who oppose them. In various quarters and through divers agencies the race has been making itself felt in the past few months as never before. The brave newspapers have gauged the battle and the result has been that the race has come together, and through the battering rams of leagues, councils, movements, societies, and what-nots, has thrown itself squarely against the enemy's breastworks through the courts and by Congressional action. Nothing has been lost by this manly, aggressive movement of the race in defense of its rights, but on the whole the gain has been decided.

E. W. D. Isaacs, editor of the Nashville Clarion, in urging that the Negroes should engage in a crusade against intemperance in the race, says:

Colored people should engage in the battle against intemperance as often as the opportunity is afforded them, whether it is in the nature of prohibition, local, county or state, and give encouragement to such legislation as is calculated to lessen the power and influence of the saloon. Temperance is not only a great principle, but it has in it the sure ele-

ments of reward. It puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the back and vigor in the body. It is, therefore, a splendid opiate for every poor man who will adopt it.

The Southern Christian Recorder of Columbus, Georgia, in portraying the spirit of good feeling that exists between the whites and blacks of that city, as evidenced in the efforts for the erection of the building for the Colored Y. M. C. A. of Columbus, relates the following:

The work of erecting the best Y. M. C. A. building for the colored people in the United States is now progressing admirably on the corner of Ninth street and Sixth avenue. The very remarkable feature about the whole matter is the source from which the money was raised with which to erect this building, which will possibly be the finest for the race in the world. The colored people of Columbus were required to raise \$1,000. The white people of Columbus \$5,000. Mr. George Foster Peabody, formerly of Columbus, but now residing in New York, \$20,000, aggregating \$26,000. Of this amount the colored people only raised the required \$1,000. How is this for good feeling between the races in the South? This is only one of the many examples of what has been done and will be done, if the leaders of the races could be so selected as to have them composed of such men as the good people of Columbus, and most especially the big-hearted white people living in and around Columbus. The colored people of Columbus and vicinity should prove their appreciation of this great deed by seeing to it that everything for which

this building is given will be done.

The recent acquittal of a Negro in the State of Virginia, who was charged with rape, brings forth the following editorial comment from John Mitchell, Jr., editor of *The Planet* of Richmond, Virginia:

That a Negro charged with criminal assault upon a white female, should be tried in the city of Danville, State of Virginia, and escape not only the gallows, but be found not guilty and be permitted to leave that community alive is one of the wonders of the twentieth century.

The case is a remarkable one, and to the spirit of fair play inherent in the better class of white Virginians is due the fact that two colored men are alive and well to-day.

After relating the circumstances in the case, *The Planet* continues:

One thing we know is, that the verdict of that jury will go far towards restoring the confidence of the colored people in the white men of Virginia. Despite the vaporings of men of the Mr. Thomas Dixon, Senator B. R. Tillman and Governor Jas. K. Vardaman stripe, the day is breaking, and the bond of union is being strengthened in all places where the blatant demagogues of either race are trying to weaken its strength and sever its strands. Lynch law must go!

In declaring that the industrial and economic developments in the South have created such a demand for laborers that the Negroes cannot meet it, *The Independent* of Atlanta, Georgia, says "it is both wicked and narrow to charge present lack of laborers to the indolence of the Negro," and contin-

ues its discussion of the subject as follows:

There is one thing the white man has left entirely out of consideration in dealing with the Negro as an industrial factor, and that is his development. There has been no disposition to increase his usefulness or share the profits of his labor with him. When the railroads unload the paupers of Europe on the South, and the white South shows the same spirit of greed and selfishness it has meted out to the faithful black servants, we will have strikes in June and anarchy the year round.

There will be no more tranquility and industrial peace in the South. These foreigners will put the devil in the Negro's head and another menace will be added to our labor and race problem. The foreigner will have to take the Negro into his organizations in self-defense, and right then will the Southern employer's trouble begin. The white man will be perfectly willing to exchange his over-paid anarchist laborer for his old, under-paid and half fed Negro service. The white South, like the ancient Greeks, are fond of presents, and the only way to convince them of the wisdom of letting well enough alone is to let them accept or buy a Trojan horse.

The Torch Light of Danville, Kentucky, in urging the securing of homes and the proper care of them, says:

It is hard to build a race without homes. By home, we do not mean

four walls, but we mean an institution where mother and father unite to train their children in habits of love, obedience, reverence, industry, and honesty. You may live in a mansion, but if these virtues are wanting that mansion will simply be a den, not a home. Let us make a home in which to rear our children. It may be an humble cottage, but let us make it clean, attractive and righteous. And, then, see that our boys and girls are reared in that home—not on the streets and the loafing places about town.

The Negroes of Arkansas, according to The True Reformer of Richmond, Virginia, paid into the state treasury for real and personal property tax \$260,000, besides a poll tax of \$50,000 making a total of \$310,000 paid into the state treasury for the year of 1906 by Negroes as taxes. Says The Reformer in comment:

According to the census bureau at Washington, D. C., the Negroes of Arkansas own \$30,000,000 worth of property. This vast sum of money in property values does not represent his cash, bank and savings accounts. We fail to see in these figures the worthless, shiftless side of the Negro problem. Slowly, but surely, the Negroes of Arkansas are solving their own problem with cash, bank accounts and property. If they can accomplish so much in forty years, who can tell in forty more years what the harvest will be? God, and God alone, can answer this question.



California for Colored Folks

BY E. H. RYDALL



WEALTHY white people are rapidly settling in Southern California surrounding themselves with lawns, calla lilies, various tropical trees and awaiting in peace and quietness the call of the Angel Gabriel, who some day will mount one of the heights of the Sierra Madre Mountains in the vicinity of Los Angeles and summon the faithful to walk the streets of gold to be found in the New Jerusalem. Nevertheless, Southern California is more adapted for the colored man than any other part of the United States.

The climate of Southern California is distinctly African, and had not civilization marched to the Pacific sea would be still occupied by fifty thousand savages without clothes. Egypt at one time, during the reigns of the Pharohs, contained seven million inhabitants, many of which were colored. Southern California is an Egypt without its Nile. This is the sunny southland in which the African thrives, to whom the eternal and diurnal rays of the everlasting luminary are a comfort and a joy. While there are present in Southern California a number of wealthy Africans, yet not a tenth as many as might live comfortably in the land. The very fact of so many Pullman palace car porters making Los Angeles their headquarters indicates that it is preferred

by them to Chicago, St. Louis and other points East. The inhabitants of this district are truly cosmopolitan, for the fame of the Golden State has gone all over the world. There are colonies of Russians, Swedes, Germans, Frenchmen, Italians, Mexicans, and of course the Asiatic races, the Chinese, the Japanese and Koreans. Probably ten thousand colored families are disseminated around Los Angeles, the majority living on the east side.

The children of the colored people sit side by side with the white children at the public schools. There are quite a number of colored churches, some of them owning very valuable property; a number of colored fraternal lodges and a newspaper published in the interest of colored people. Some of our richest men owning property on Spring street, the central thoroughfare of Los Angeles, the capital of Southern California, are colored, and manage their vast estates with commendable wisdom and commercial sagacity. In the professions we find colored lawyers and colored doctors, while a number of colored real estate agents have profited largely by the profitable boom in real estate that has lately created so many fortunes for the astonished and delighted pioneers of this sun-dried district. Compared with the county population of three hundred and fifty-five thousand (and the colored race is vastly

in the minority), let it be repeated, here is the ideal African climate for the colored man and here are the opportunities for his commercial aggrandizement. Even in the servile capacity of attending upon the rich this southland presents a vast field for the industrious colored folks, for hither come the coal, beef, beer and "pork barons of the land to sequester for a period in their California palaces, or to reside in luxury in furnished mansions rented to them by the astute owners resident in this commonwealth.

The entire city of Los Angeles is one vast encampment devoted to the industry of "furnished rooms," while cafes and places of amusement abound, sustained very much by that endless procession of the idle wealthy forever journeying through this sunscorched paradise.

In whatever humble capacity the colored man or woman labors here are countless opportunities for employment, and it is well known that in this age and in this country the most fashionable of all domestic help is colored. There are no more difficulties to contend with than those they once overcame in their native Africa. Frost is almost unknown. Fleas are numerous in California and ants assemble to devour all sweetness found in larders. Dust storms sometimes arise, but seldom, while earthquakes are rare. Perhaps the only line of resistance to the successful existence of the colored population in our midst is that known as prejudice, a sample of which is exhibited in the following quotation from a Los Angeles leading paper:

For fear of their lives the members of a well educated, refined family living in a tent-house on Fifth and M streets sleep with two loaded shot guns beside the beds, because of an anonymous typewritten letter received yesterday. The letter caused serious fright to a nervous sick woman, for whose sake the family are living in an uncongenial neighborhood. The letter, addressed "to the only colored man in Glendale," reads thus:

DEAR SIR: You and your family must leave here at once. You are a Negro and are not wanted here. Leave here by April 1st or April 10th, or suffer the consequences thereby. YOU MUST.

(Signed) COMMITTEE.

Several months ago the colored man in question, who is Dr. H. C. Garrott, a dentist, whose office is in the Wilson Block, Los Angeles, brought his sick wife and three small children, two boys and a girl, to Glendale to try the effect of the climate upon Mrs. Garrott, who is suffering with tuberculosis. Dr. Garrott tried for weeks before he succeeded in buying a lot, as it seemed that no one would sell to a colored person. Finally succeeding, he purchased a key lot on Fifth and M streets and here erected a tent house, where the family is living.

Nevertheless the various suburban districts of Los Angeles are dotted with the homes of colored people, who, while not regarded as being of particular advantage to the local values of real estate, get along very nicely with their white neighbors and are universally respected. And while this is true, yet it is a practice among a certain class of real estate dealers to sell property to

colored people, for the express purpose of obtaining a high price for the property, caused by the dislike of neighbors of æsthetic tastes to the presence of colored people in their vicinity. And yet none of these items contradict the statement that Southern California is

the ideal spot for the colored race, for here they enjoy a climate exactly similar to that of the West Coast of Africa, from whence hundreds of years ago they all originated, and were brought over the sea by the slave ships of that period.

Support Negro Ability and Enterprise



THE Negroes who have doubts of the ability of the Negro physician to prescribe for them, and who have been in the habit of employing white physicians, should at once pray for a change of heart, and get in touch when one is needed with a Negro physician. Apply this same rule to the dentists, lawyers, and pharmacists. They have ability, and when one fails to satisfy your requirements go to another. Have race pride and help build up these professional men, who have spent large sums of money to obtain the knowledge necessary to fit themselves for your service. The larger number of them deserve your support.

You are not drawing the color line by doing this, you are through such support encouraging others to go into the professions and opening up opportunities for them. The eighty thousand Negroes in New York city should have all kinds of enterprises to which they should give their support. A large amount of money is on deposit in the various banks which could be readily

turned into business if the owners of this money could be assured of a paying per cent. of the people, but as a race we are prone, through lack of confidence, to give our support to enterprises owned by white people instead of to our own, so that colored men and women with money hesitate to enter into business. Every other race thinks of and supports its own first, building them up, thus making possible the employment of their own. The colored people give little thought to this, but continue to assist in building up and strengthening the enterprises owned by white people weakening their own and creating the impression that they are lacking in the fundamentals of race development.

We spend in New York city each year \$330,000 in shoes, \$350,000 in hats, \$100,000 in underwear, \$500,000 in top clothing, \$300,000 in food, \$5000,000 in rents. Of course this is approximated, but it will give an idea of the vast sums spent, and not fifteen per cent. goes to our credit.

In all the cities of the North this same condition obtains, and in the South it used also to be the rule, but conditions

there are gradually cementing the people together.

The National Negro Business League is working earnestly to change this condition by creating a sentiment favorable to Negro support, persuading Negroes that it is their bounden duty to begin to build up their own race, to develop business opportunities and to give them support. The Anglo-Saxons are preaching the same doctrine. They recognize that a dependent race is a burden, and that a productive race is a mighty help. No enmity is made by building your race up, or making possible the employment of those who are each year coming out of the schools and colleges. More confidence in each other is what is needed; more hustlers, few resolvers; a more

practical religion, recognizing that charity begins at home, that self-preservation is the first law of nature; that bank accounts, banks, property holdings, business enterprises of all kinds; beginning small, made strong through unremitting support, are the essentials in making a people strong and respected. Character is religion, and money wisely used helps, although it is said to be the root of all evil. Get as much of the ROOT as it is possible to get; you can do a mighty lot of good with it. It will materially assist you in educating your children, make comfortable and happy homes, build churches and schoolhouses, create a healthy public sentiment in your favor, and pay your funeral expenses when you die.

The Dramatic Element in Politics

(From The Springfield Republican)



UPON the theory that "all the world's a stage" and its people "merely players," a plausible effort might be made to show that the power of leadership is primarily based on successful appeal to the dramatic instinct. History affords some great careers in support of the proposition. That of Napoleon is supreme. Turning at random from war's alarms to the field of statecraft, Benjamin Disraeli's career as prime minister of England affords a case somewhat in point. In contemporaneous American politics there is at least one remarkable instance.

But if the aim is the unvarnished truth rather than the setting up of a pretty theory by whatever means, one must guard against giving too much rather than too little importance to the dramatic value in historic events. Great achievements as they recede in point of time are like a snow-capped peak from which one travels further and further away. As the shoulders and crevices of the mountain fade into its white and purple mass, the wonder of its ascent increases, for the steps disappear. So with a great feat of statecraft or generalship. The details are apt to become blurred into the outlines of the whole. Carlyle was not the only sinner. We

are all too apt to dramatize our history in the reading without having his ability to dramatize it in the writing. A nimble enthusiast astride his hobby might for an instant almost beguile us into the belief that the appeal to the fishermen of Galilee to leave their nets was primarily dramatic. But there is enough in the theory without carrying it to ill-considered extremes.

In the case of Napoleon there can be no doubt that one great secret of his power lay in his genius as a master dramatist. His proclamations to his armies and to France were couched in studied terms of melodrama. He knew the value of the dramatic appeal and used it to the full. Time after time he fired the ardor of his veterans by a mere dramatic jugglery of words. After the retreat from Moscow, when his armies had melted away, how else did he recruit new armies from the beardless striplings and the gray-bearded elders than by appealing to the dramatic instinct of France, war-worn though she was? What else was the magic of *The Hundred Days* from Elba to Waterloo?

Politics and war have many likenesses. The organization of parties is in a measure comparable to that of armies. Though the Berserker frenzy of the assault made to the music of drum and fife may be lacking in the campaigns decided at the polls, there is full as much appeal to the imagination. We pride ourselves from time to time that in affairs of law-making this is an age of reason, or else we heave a sentimental and an idle sigh over the departed days of great oratory. Our Legislatures and Congresses, indeed, are

seldom [won by dramatic speeches, though the unemotional decision is due perhaps more to the perfection of the political machine than to the cold, hard reasoning of the individual lawmakers. But while it is only the facts and truths and not the overdone stage play of a La Follette that it is way the Senate, must be recognized that in the actual political campaign the dramatic appeal plays a tremendously important role. In fact in these vivid days it seems to be more than ever a political axiom that a candidate whom the people cannot dramatize is a candidate who will not do. That, for example, is the trouble with Fairbanks. He makes no appeal to the imagination.

Bryan and his Chicago speech in 1896, which swept the convention and made him a national figure and a presidential candidate, will through all time be synonymous for successful dramatic appeal in American politics. Nor will those who were at St. Louis in 1904 soon forget how the conservatives were time and again in agony lest as Bryan spun his thrall over the convention he would tear it from their carefully manipulated control. That was the great dramatic feature of the convention. But a new and different power of appeal to the imagination, far wider than the range of his voice, must be accorded to Mr. Bryan in the campaign to come. The fact that, although thought to have been crushed in 1896, worse crushed in 1900, and contemptuously passed by in 1904, he now stands admittedly more prominent than ever before, yet having abandoned none of his ideas, must make of itself a strong appeal to many.

ITEMS OF INTEREST



THE National Association of Negro Teachers will hold its fourth annual session at Hampton Institute, Hampton, Virginia, July 17, 18, 19. This will be the same week of the Hampton Conference. The present indications are that this will be the largest gathering of Negro teachers ever had in the United States. It is very evident that the Negro teachers of the country have fully decided and have succeeded in permanently organizing into a national association. There is no doubt that great good will come of this annual conference of Negro teachers. The management will take advantage of the very low railroad rates prevailing at that time to the Jamestown Exposition. President J. R. E. Lee of Tuskegee Institute, Alabama, and the corresponding secretary, James B. Dudley, of Greensboro, North Carolina, are anxious to correspond with teachers throughout the country concerning the Hampton meeting.

THE Negroes of Gloucester County, Virginia, pay taxes on land values of \$92,887 and buildings assessed at \$100,407, making a total of \$193,294. In the city of Richmond they own real estate valued at \$1,345,910. In the farming districts of the state their real estate holdings amount to \$12,722 823, and in the cities they amount to \$4,555,520, making a total of \$17,278,343. In

addition to this they own personal property assessed at \$5,989 348, making a grand total \$23,267 691. The Negroes who own this property are, in the main, good citizens, and are giving the whites no trouble.

CHAPLAIN T. G. STEWART of the United States Army having served twenty-five years was retired from service during the month of April. Dr. Stewart has for many years been a prominent character in the African M. E. Church and has also written an interesting history of the Negro soldiers in the United States Army. He was at one time a leading candidate for election to the bishopric in his church, but will now devote his future to literary labors.

THE recent dedication and consecration, in Philadelphia, of a parochial school for Catholic Afro-American children was an important event in Catholic circles in the "City of Brotherly Love." The school is a handsome building erected in connection with St. Peter's Clavier Church at Twelfth and Lombard Streets. The school has been in existence for more than twelve years but until now has had no building of its own. The building costs \$50,000, and was consecrated by Bishop Prendergast, while the priest in charge of the parish is Rev. C. J. Plunkett.

THE retirement of Robert C. Ogden, of the John Wanamaker firms of New

York, Paris and Philadelphia, on account of ill health, is noted with regret. Mr. Ogden has for years been one of the Negro's best friends in philanthropic and educational fields, and his labors in connection with Hampton and Tuskegee have been long and valuable, while he was also one of the foremost characters in the business world.

THE General Education Board has adopted a policy in the distribution of the fund for higher education, donated by Mr. John D. Rockefeller, that benefiting institutions must raise a larger amount than the board contributes, will come very near barring Afro-American colleges from benefiting by the fund. The board has just announced the amounts it has given for higher education, and in the list it is stated that Southern colleges have received \$552,500, contingent upon their raising \$2,216,000. The grand total of moneys guaranteed to all colleges by the board is \$1,702,500, provided the benefiting colleges shall raise \$9,215,000. It is announced in the statement of the board that "since its organization the board has contributed to schools for the colored people over \$280,000. At the last meeting gifts were made to colored schools aggregating \$42,500." It looks as if the one hundred and more Afro-American schools dependent upon the philanthropy of the North and West are in for a hard struggle to live, as the available funds for educational work are now concentrated in half a dozen boards, whose managers may or may not give to such schools as they please.—THE AGE.

IN discussing in its columns the business status of the Negroes of Portland, Oregon, the Portland New Age says: "A visit to the several business enterprises being conducted by Negro men and women in this city would be in the nature of a discovery and agreeable surprise to the majority of our people, and cause us to give up the belief that conditions are worse now than they were ten or twenty years ago. We find barber shops, grocery stores, restaurants, tailor shops, cafes, boarding and rooming houses, furniture stores, real estate and employment offices, boot black stands, laundries, etc., all being run by Afro-Americans, and comparing favorably with any like establishments in the city, thereby assuring many of our people employment, and in nearly all cases their patrons can be certain of polite and courteous treatment from the attendants, who will be found perfectly competent, and in few cases will customers be unable to secure whatever they desire. These enterprising men and women deserve to a greater degree than has been accorded them the patronage of their fellow-citizens.

ON reading the advance copies of some of the addresses proposed to be given to him in India, the ameer is reported to have remarked that he did not quite understand why the address-givers had heaped so much praise upon him when he and they were perfect strangers and when he had done nothing personally to deserve such encomiums. He therefore put them down either for insincere men or people who had some ulterior object in view.—AMRITA BAZAR PATRIKA.

At a meeting of the Presbyterian Ministers' Association, at No. 156 Fifth Avenue, the Rev. John Newton Lyle, District Secretary of the Presbyterian Board of Publications, stated that a movement is on foot to erect an institutional church for the Afro-American people of New York city, somewhat on the lines of the Judson Memorial. He surprised many of his hearers by stating that the first Sunday school started in New York was organized in 1793 by a woman, a slave, named Kate Ferguson. It is proposed to merge the present Mt. Tabor Presbyterian Church at No. 57 West 134th Street with this institutional church, which is to be called the Katherine Ferguson Memorial. The ministers evinced much interest in the plan.

C. WILLIAM HINDS, a state senator from Mississippi many years ago, was granted permission to speak before the Cathedral Father Mathew Society, of Springfield, Massachusetts, to utter a protest against the efforts which the society is making to secure Senator Benjamin R. Tillman of South Carolina to speak under the auspices of the society. Mr. Hinds pointed out that Senator Tillman is an exciter of race prejudice and that his coming would be likely to cause much ill-feeling among the local colored people, who have no love whatever for the South Carolina statesman. He said he had consulted with Rev. W. N. DeBerry, Rev. W. T. Amiger and Rev. William H. Washington, the pastors of the three local colored churches, and that they all united in the opinion that it would be unwise for Mr.

Tillman to be asked to speak in Springfield.

THE Washington Annual Conference of the M. E. Church at its last annual session, held in Washington, D. C., made many important changes in the leading pulpits of the various states included in the diocese, and the next session will be held in Baltimore, Maryland, in 1908. The treasurer's report showed that the Conference had raised during the year \$15,200, an increase of \$1,500 over the previous year.

THERE has been effected an organization among the Negro women of Hartford, Connecticut, known as the Harriet Beecher Stowe Club, with Mrs. A. R. Moore as president. The object of the club is the erection of what is to be known as the Harriet Beecher Stowe House and Hospital for Negroes in the State of Connecticut.

THE New York Times published during the month the result of inquiry made of five hundred editors of Republican newspapers throughout the country as to whether or not President Roosevelt is as popular among the people as he was when elected. The result shows that the President is even stronger now than when elected to his exalted office.

BISHOP WILLIAM B. DERRICK, of the African M. E. Church, has refused an offer of \$25,000 for his handsome home known as "Bishop's Court" of Flushing, Long Island, which has for several years been the mecca of pilgrimages of

prominent clergymen, eminent statesmen, and leading men and women from all parts of the United States of both races.

IN the May edition of *The Ladies' Home Journal*, which is termed the Personal number of the publication, there appears, in connection with the special feature of *The Journal*, an article on "Mrs. Booker T. Washington's Part in Her Husband's Work," from the pen of Emmett J. Scott.

THE State meeting of the Negro Business League of Mississippi will be held

in Meridian, Mississippi, during the month of June, and the business men of that state, in which there are nine Negro banks, are making preparation to make it a most interesting session.

JAMES PARKER, the stalwart Negro who tried to save the life of President McKinley, during the Pan-American Exposition at Buffalo, when he was assassinated by the anarchist Czolgosz, has recently suffered a serious impairment of his mental faculties, to the regret of the friends of the brave Negro, who will make arrangement for his care for the future.

Concerning the Indians

(From the Deseret Evening News)



ACCORDING to official reports there were in this country in 1895 284,070 Indians. Of these, about 160,000 were reported as wearing citizen's dress, entire or in part. About 70,000 were able to read and speak English, and about 28,000 families live in comfortable dwellings. The number of Indians in Utah is given as 1953. The educational progress of the Indians has been slow, but none the less remarkable. The Cherokees are said to spend \$200,000 a year on their schools. The Chickasaws have five colleges with 400 students, on which \$47,000 a year is spent. They also have thirteen district schools. The Choctaws have 150 schools, "in some of which the higher branches are

taught." The Creeks have ten colleges and sixty-five common schools, with a total attendance of 2500.

There are a number of prominent Indians in the country. A contributor to an Eastern contemporary mentions Senator Charles Curtis of Kansas as partly of Indian blood; also Representative Adam Monroe Byrd of Mississippi. Others are Dr. Charles Eastman, a Sioux; Dr. Charles Montezuma, an Apache; Francis La Flesche, an Omaha Indian, now a fellow of the American association for the advancement of science and a government employee; Honore Jackson, a successful lawyer in Chicago; Miss Angel De Cora, a Winnebago, an artist who has met with much success, and Miss Zitkala Sa, a Yankton Sioux, a magazine writer.

PUBLISHER'S ANNOUNCEMENTS

MOORE PUBLISHING and PRINTING COMPANY

509 EIGHTH AVENUE, NEW YORK

FRED R. MOORE, Editor and Publisher

IDA MAY MOORE, Secretary and Treasure



WITH the issuance of the June number of **THE COLORED AMERICAN MAGAZINE** we enter upon the third year of our publication of the periodical. It shall be our purpose during the ensuing year to not only add a new dress to the book, but to establish new departments and present new features that will make **THE COLORED AMERICAN MAGAZINE** the most attractive and interesting publication of its character extant in the United States. Besides the very interesting departments of national and local scope already covered by this magazine, the principal new feature to be established will be that of the Educational Department, which will be in charge of the scholarly Mrs. Josephine Silone-Yates. Mrs. Yates has for a long time been one of our most able contributors, and under her direction the Educational Department promises to be instructive, interesting and entertaining.

THE MONTH

This feature of the magazine will in the future be under the direction of Prof. E. A. Johnson, the author of the "History of the Negro Race." Under this caption Prof. Johnson will discuss in his own intelligent, critical and graphic way occurring events of world-wide importance.

Others of equal distinction and of eminence in their respective fields of learning and erudition will make valuable contributions to our columns.

In this connection we desire to acknowledge with gratitude our thanks to the friends who during the past have given us their aid and support, and shall aim to merit in the future an increased support by the publication of a better magazine.

It will pay you who are in business to place an "ad" with us—not for a month but constantly. Our business men do not advertise their business sufficiently. This magazine is read by 25,000 people monthly and its circulation is on the increase. A dentist in Brooklyn carried an "ad" with us and received an order from Africa, with promises of more work if the first order was satisfactory, and the cash accompanied the order. Advertising pays. We have been told by those who advertise with us that they get better results through this magazine than they receive through any other publication. So we say to you, advertise with us. Spasmodic advertising won't pay. No questionable "ads" are accepted.

You can help us in our efforts to increase our subscription list by per-

suading a friend to hand you a subscription and you in turn handing it to us. We must have 3,000 new subscribers within the next four months, and we shall rely on you who read this to do your part in helping us. Don't delay the matter, but start at once. You know the value of THE MAGAZINE and you know somewhat of the efforts we are putting forth to produce it. There are numbers in your neighborhood who only need to have the book shown them. See them for us.

ON account of postal regulations we are advised that on all magazines going into Canada we will be required to pay postage. The price will hereafter be \$1.50, the same as to other foreign countries.

Do NOT forget to send a contribution to Dr. Booker T. Washington for the Douglass Memorial Home. Small contributions are as welcome as large sums, and each member who is able should

give something toward saving this property. Frederick Douglass was always battling for our rights. His memory should be cherished. The school children should be told of his valor and they given an opportunity to contribute. Contributions sent to THE MAGAZINE will be acknowledged.

THE National Negro Business League will hold its next annual meeting at Topeka, Kansas, August 14th, 15th and 16th. Board will be from \$1.00 to \$1.50 per day. Arrangements are well under way, and the indications are that a large number of delegates will be present. Those desiring to arrange for accommodations can correspond with Mr. Ira O. Guy, Topeka, Kansas.

AS ANNOUNCED in our last issue, we will be located at 509 Eighth avenue. We shall be pleased to have our out-of-town friends visit us when in the city. Our home friends will naturally visit us and bring us new business.



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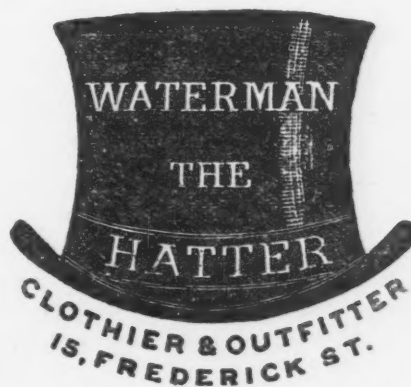
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